

Zion's Herald

The Herald

VOLUME LXI.

BOSTON, WEDNESDAY, SEPTEMBER 24, 1884.

NUMBER 39.

Zion's Herald,

PUBLISHED BY THE
Boston Wesleyan Association,
36 Bromfield Street, Boston.BRADFORD K. PEIRCE, Editor.
ALONZO S. WEED, Publisher.All stationed preachers in the Methodist
Episcopal Church are authorized agents for their
locality.Price to all ministers, \$1.50 per year. All
other subscribers, \$2.50 per year.

Specimen Copies Free.

ATHIRST IN THE DESERT.

BY MARY SPARKES WHEELER.

The sun rose in splendor, and Gerah looked
gay;
The birds warbled sweetly, all nature seemed
glad;
But afar in Beersheba's desert that day
A mother and child wandered weary and
sad.

Away from her dwelling poor Hagar was
sent,
And Ishmael grew faint, for the sun rose on
high;

The bread was all gone, the water was spent,
And under a shrub she had cast him to die.

What billows of agony over her roll!
"My God, why forsaketh thou Ishmael and
me?"

Is there no one to pity, or care for my soul?
The death of my darling, oh, let me not
see!"

But hark! Does it thunder? Is Abraham
near?

He is calling, "What aileth thee, Hagar?
Arise!"

No, a greater than Abraham surely is here,
For the angel of God calls aloud from the
skies!

"Arise, weeping mother! Go, lift up the lad!
And open the eyes that are blinded with
tears.

See! the waters are flowing; rejoice and be
glad,

And drown in this well all thy sorrow and
tears.

As the lightning oft darts from the threatening
cloud,
And makes in a moment the darkest sky
bright,

So the shadows that hung o'er her heart like
a shroud,

Were dispelled by the rays from the angel
of light.

What rapture now rose from the depths of
despair,
As the water refreshes her famishing boy!

Though but voiced in a cry, God had an-
swered her prayer;

And the wilderness turned to an Eden of
joy.

Ye Hagar still weeping in sorrow and fear
O'er joys that are faded, or ready to die,

In the hours that are darkest the angel is
near;

Fear not, for my God all your needs shall
supply!

Philadelphia, Sept., 1884.

CHRISTIAN ARCHEOLOGY —
WHAT'S THE USE!

BY PROF. C. W. BENNETT, D. D.

"You are writing a book on
'Christian Archaeology,' or 'Mon-
umental Theology,' for our ministers
and interested laymen? It must be
dry, stupid business; what benefit
will come of it?"

These are fair questions, since the
cui bono is always pertinent, and
never more than in these days of
hurry and jostle. Why not, then,
briefly indicate the advantages of
these studies?

Our admiration for that system of
law that threw its protecting aegis
over every citizen, whether in the
capital, in Spain, in Numidia, in
far-off Britain, or in the extremity of
the eastern dependencies, is greatly
increased by the careful study of
these monuments, and our view of
the relation of the new religion to
this mighty fabric of government be-
comes more just and sober. More
and more clearly do we see that the
Greek and Roman civilization was
the grand propaedeutic for the Gospel
of the Son of God, and more and
more fully do we enter into the sig-
nificance of Paul's comprehensive
statement: "But when the fullness
of time was come, God sent forth His
Son."

4. Then again, in estimating the
value of monumental evidence, we
are to remember that it is unconscious
in its character. Herein consists its
superiority to merely written testi-
mony. The latter may be so bur-
dened with prejudice or partisanship
as to become well-nigh worthless.
This is the case with some of the
Christian fathers especially while
treating the Gnostic heresy. It is
plain that the study of the Abraxas
gems and some other Gnostic mon-
uments has greatly modified our judg-
ment of the character and motives of
the Gnostic teachers. So well un-
derstood is this, that the fiery state-
ments of some of the fathers are now
received with many grains of allow-
ance.

date of Christ's coming has not been
essentially questioned, a great multi-
tude of details have been furnished to
the writer of church history, by
which his work becomes a truer record
of the life of the Christian com-
munity.

2. The study of monumental rec-
ords has been the means of correcting
many erroneous statements con-
tained in the written records. It is
well known that lengthy and impor-
tant documents purporting to belong
to a very early period in Christian
history, which have been quoted in
substantiation of a particular doctrine
or in attestation of a favorite ritualistic
form, have been proved to be
base forgeries. A well-known ex-
ample are the Iasidorian Decretals.
By the careful study of monumental
evidence a multitude of these falsifi-
cations have been discovered and cor-
rected. The earnest and persistent
researches of De Rossi in the Roman
catacombs, of Bellermann, Schultz,
and others in the catacombs of Naples
and Syracuse, of Quast amidst the
antiquities of Ravenna, of Unger,
Texier, and Salzenberg among the
remains of Byzantine art, of Zester-
mann, Bunsen, Hübisch, Knight,
Messer and others with regard to
the early Christian basilicas, of Piper
and others on the relations of pagan
to Christian art, have been crowned
with abundant and most encouraging
success. The records of the early
Christian fathers have in some in-
stances received new interpretations,
in others important corrections, and
in still others disputed readings have
been clearly and satisfactorily deter-
mined.

3. These studies have dissipated
many illusions relative to the rela-
tions of the Christian Church to the
Roman government. Nothing can
surpass the indignation of the former
church historians as they speak of
the cruelty and injustice of the Ro-
man government toward the best and
most useful of her subjects. The
chapters on the severity of the perse-
cutions, on the hiding away of the
hunted church in the caves and dens of
the earth, on the necessity of re-
ligious services in these subterranean
rooms, on the use of secret pass-
words and signs to save themselves
from betrayal, and on the burial of
their dead in these silent retreats to
save them from hated violence, are
among the most vigorous and favorite
of the church historians of the last
century. But the patient and
scientific examination of the Christian
and heathen monuments has clearly
shown that many of these statements
rest upon no solid historic basis. The
Christians were for the most part ad-
mitted to all the privileges of other
citizens relative to the interment of
their dead, and their places of burial
were guarded by that legislation that
originated in the feeling of exceptional
sacredness that Rome attached to
every place of sepulture.

Our admiration for that system of
law that threw its protecting aegis
over every citizen, whether in the
capital, in Spain, in Numidia, in
far-off Britain, or in the extremity of
the eastern dependencies, is greatly
increased by the careful study of
these monuments, and our view of
the relation of the new religion to
this mighty fabric of government be-
comes more just and sober. More
and more clearly do we see that the
Greek and Roman civilization was
the grand propaedeutic for the Gospel
of the Son of God, and more and
more fully do we enter into the sig-
nificance of Paul's comprehensive
statement: "But when the fullness
of time was come, God sent forth His
Son."

5. Then again, in estimating the
value of monumental evidence, we
are to remember that it is unconscious
in its character. Herein consists its
superiority to merely written testi-
mony. The latter may be so bur-
dened with prejudice or partisanship
as to become well-nigh worthless.
This is the case with some of the
Christian fathers especially while
treating the Gnostic heresy. It is
plain that the study of the Abraxas
gems and some other Gnostic mon-
uments has greatly modified our judg-
ment of the character and motives of
the Gnostic teachers. So well un-
derstood is this, that the fiery state-
ments of some of the fathers are now
received with many grains of allow-
ance.

Fourteen years ago, in a course of
lectures on Christian archaeology be-
fore the students of the Boston Theo-
logical Seminary, I urged the value
of this unconscious testimonies of mon-
uments in regard to the catacomb and
other early pictorial representations
of baptism as against the exclusive
teachings of our Baptist brethren re-
garding immersion. The discovery of
the "Teaching" now fully con-
firms these statements, and well nigh
demonstrates that other methods than
immersion were practiced by the
Christian Church during the latter
part of the first or early part of the
second century. This argument has
been put in readable and exact form in
the *Andover Review* for May, 1884.

What is true of the modes is also
shown to be true of the subjects eli-
gible to this sacred rite.

But our space will not permit fur-
ther illustration of the benefits of
these monumental studies. Historians
are now fully aware to their im-
portance. While the historians of the
church prior to 1850 are almost
absolutely silent as to this source of
knowledge — Neander not once re-
ferring to them, and Baur, Giessler,
and others of the best only giving
them slightest notice — the historian
of our day would be regarded entire-
ly incompetent to his task should he
not emphasize the testimony of mon-
uments. Schaff, in the edition of his
history now passing through the press,
gives good heed to these teachings,
and his chapters thus illustrated are
among the most interesting of his
work.

A DISTRICT CONFERENCE IN GEORGIA.

BY REV. E. O. THAYER.

In our Southern work the district
conference is a great institution and an
important event, and yet nowhere in
its comparative uselessness in our
Methodist economy more apparent.
Before it, comes in review the great
army of local preachers and exhorters,
to be examined and recruited.

Class-leaders and Sunday-school su-
perintendents make their reports, and
the preachers-in-charge go through
much of the usual routine of the An-
nual Conference.

The examinations are annually be-
coming more rigid, except with the old
brethren who can neither read nor write, and it is
quite frequent to "continu in the
same class" delinquent brethren too
lazy to study or too poor to buy the
books. Some of the reports of the
examining committees are unique and
amusing. One brother is reported as
having passed a satisfactory examination
in the studies of the "third
year," because he seemed very profi-
cient in the English branches. The
announcement that a brother "has
all the books" is often considered
sufficient evidence of scholarship. To
a casual observer this may seem very
much of a travesty on the severe re-
quirements for admission to the min-
isterial ranks of the Methodist Epis-
copal Church, but to one who has
watched the progress of the work
year after year, commendable signs
of advance are evident. Every year
finds the door to the traveling cen-
ter more carefully guarded, li-
censes more sparingly given, and
more young men urged to procure an
education before trying the responsibilities
of the pastorate. There has
undoubtedly been too much laxity,
but the enforcement of the strict
letter of the law would kill. We must
be content with unwavering pro-
gress.

The written reports of the various
classes of lay and clerical workers
vary in length and interest. In the
case of many the disciplinary heading
and other introductory words take up
much more room than the body of the
report, while others are verbose and
exhaustive to a fault, the burden of
all being "a good spiritual but poor
financial condition" of the work.

The night services are usually the
occasions for the people of the neigh-
borhood to listen to preaching from
visiting brethren, and the quantity,
not to mention the quality, of preaching
that these people will patiently listen to
during the five days, is
amazing. Taken in smaller doses
and at longer intervals, it would furnish
spiritual provender for months.

The sermon is always followed by
the collection to defray the expenses
of the conference or to repair the
church.

To the tune of "Who Built
the Ark?" "Nora, Nora; or The
Gospel Train;" or "We're Waitin'
on the Lord," the congregation, after
considerable "waitin'," slowly file up
and deposit their nickels on the table,
where two brethren skillfully strike,
with the style and voices of auction-
ers, to get up a competition between
the brethren and sisters in the matter
of generous giving. The literary
exercises are generally held on Saturday
afternoon, unless crowded out by
too much business or superfluous
talk.

It a little too freely. But they grow
wiser as the race grows older. It
was hot, and the dust flew, but the
crowd was orderly, and the services
were well attended. The church
was crowded, and an overflow meet-
ing filled the bush-arbor.

Thus closed the district conference.

The delegates spent hundreds of dol-
lars to attend, the people spent all
and ran in debt to entertain, but all
were happy, and we can only hope
that spiritual impressions were made
which, under God's blessing, will
bring results priceless in their value
compared with gold and silver.

it is a little too freely. But they grow
wiser as the race grows older. It
was hot, and the dust flew, but the
crowd was orderly, and the services
were well attended. The church
was crowded, and an overflow meet-
ing filled the bush-arbor.

Thus closed the district conference.
The delegates spent hundreds of dol-
lars to attend, the people spent all
and ran in debt to entertain, but all
were happy, and we can only hope
that spiritual impressions were made
which, under God's blessing, will
bring results priceless in their value
compared with gold and silver.

LETTER FROM ENGLAND.

A very recent journey of two hun-
dred and fifty miles through the
heart of England, has left the im-
pression that it is in a condition of
high material prosperity, and also in
one of chronic social unrest and of
political prosperity. Three years ago,
during the session of the Ecumenical
Conference, the skies were sunless and the down-pour of rain
almost continuous. Nature seemed to
sympathize with the grief of the
American and of all Anglo-Saxon
peoples, over the assassination and
impending death of President Gar-
field. Now the heavens are sunny, the
heat intense, and the joy of the
harvesters contagious. Crops are of
average quality, light in the yield of
straw, but full-sared and free from
defect. Agriculture is reviving some-
what under the impulse of wise but
grudging legislation and of lowered
taxes. The "old order changeth"
with marvelous rapidity. Many es-
tates have changed owners; and others,
heavily mortgaged, are sure to come into
market sooner or later. The new proprietors are principally
successful manufacturers, merchants
and bankers, many of whom have
sprung from the ranks of the people.
The impoverished scions of the old
aristocracy, unprovided for to the
same extent as formerly with com-
munications in the church, navy and
army, are of average quality, light in the yield of
straw, but full-sared and free from
defect. Agriculture is reviving some-
what under the impulse of wise but
grudging legislation and of lowered
taxes. The "old order changeth"
with marvelous rapidity. Many es-
tates have changed owners; and others,
heavily mortgaged, are sure to come into
market sooner or later. The new proprietors are principally
successful manufacturers, merchants
and bankers, many of whom have
sprung from the ranks of the people.
The impoverished scions of the old
aristocracy, unprovided for to the
same extent as formerly with com-
munications in the church, navy and
army, are of average quality, light in the yield of
straw, but full-sared and free from
defect. Agriculture is reviving some-
what under the impulse of wise but
grudging legislation and of lowered
taxes. The "old order changeth"
with marvelous rapidity. Many es-
tates have changed owners; and others,
heavily mortgaged, are sure to come into
market sooner or later. The new proprietors are principally
successful manufacturers, merchants
and bankers, many of whom have
sprung from the ranks of the people.
The impoverished scions of the old
aristocracy, unprovided for to the
same extent as formerly with com-
munications in the church, navy and
army, are of average quality, light in the yield of
straw, but full-sared and free from
defect. Agriculture is reviving some-
what under the impulse of wise but
grudging legislation and of lowered
taxes. The "old order changeth"
with marvelous rapidity. Many es-
tates have changed owners; and others,
heavily mortgaged, are sure to come into
market sooner or later. The new proprietors are principally
successful manufacturers, merchants
and bankers, many of whom have
sprung from the ranks of the people.
The impoverished scions of the old
aristocracy, unprovided for to the
same extent as formerly with com-
munications in the church, navy and
army, are of average quality, light in the yield of
straw, but full-sared and free from
defect. Agriculture is reviving some-
what under the impulse of wise but
grudging legislation and of lowered
taxes. The "old order changeth"
with marvelous rapidity. Many es-
tates have changed owners; and others,
heavily mortgaged, are sure to come into
market sooner or later. The new proprietors are principally
successful manufacturers, merchants
and bankers, many of whom have
sprung from the ranks of the people.
The impoverished scions of the old
aristocracy, unprovided for to the
same extent as formerly with com-
munications in the church, navy and
army, are of average quality, light in the yield of
straw, but full-sared and free from
defect. Agriculture is reviving some-
what under the impulse of wise but
grudging legislation and of lowered
taxes. The "old order changeth"
with marvelous rapidity. Many es-
tates have changed owners; and others,
heavily mortgaged, are sure to come into
market sooner or later. The new proprietors are principally
successful manufacturers, merchants
and bankers, many of whom have
sprung from the ranks of the people.
The impoverished scions of the old
aristocracy, unprovided for to the
same extent as formerly with com-
munications in the church, navy and
army, are of average quality, light in the yield of
straw, but full-sared and free from
defect. Agriculture is reviving some-
what under the impulse of wise but
grudging legislation and of lowered
taxes. The "old order changeth"
with marvelous rapidity. Many es-
tates have changed owners; and others,
heavily mortgaged, are sure to come into
market sooner or later. The new proprietors are principally
successful manufacturers, merchants
and bankers, many of whom have
sprung from the ranks of the people.
The impoverished scions of the old
aristocracy, unprovided for to the
same extent as formerly with com-
munications in the church, navy and
army, are of average quality, light in the yield of
straw, but full-sared and free from
defect. Agriculture is reviving some-
what under the impulse of wise but
grudging legislation and of lowered
taxes. The "old order changeth"
with marvelous rapidity. Many es-
tates have changed owners; and others,
heavily mortgaged, are sure to come into
market sooner or later. The new proprietors are principally
successful manufacturers, merchants
and bankers, many of whom have
sprung from the ranks of the people.
The impoverished scions of the old
aristocracy, unprovided for to the
same extent as formerly with com-
munications in the church, navy and
army, are of average quality, light in the yield of
straw, but full-sared and free from
defect. Agriculture is reviving some-
what under the impulse of wise but
grudging legislation and of lowered
taxes. The "old order changeth"
with marvelous rapidity. Many es-
tates have changed owners; and others,
heavily mortgaged, are sure to come into
market sooner or later. The new proprietors are principally
successful manufacturers, merchants
and bankers, many of whom have
sprung from the ranks of the people.
The impoverished scions of the old
aristocracy, unprovided for to the
same extent as formerly with com-
munications in the church, navy and
army, are of average quality, light in the yield of
straw, but full-sared and free from
defect. Agriculture is reviving some-
what under the impulse of wise but
grudging legislation and of lowered

Miscellaneous.

THE INDIAN NATIVE PREACHERS.

BY RAM CHANDRA ROSE.

SECOND PAPER.

The missionaries as a body are right in recognizing that organization in headquarters begets organization in the outposts, and that pay in their own case begets pay in the case of their native assistants. The perfect harmony of understanding and feeling in the South India Conference — a harmony evinced in the plenitude of confidence reposed in its gifted delegate, Rev. Dennis Osborn — is the fruit, among other things, of the fact that all its members come under, to adopt a well-known native phrase, the operation of the same razor, in the matter of support. And the few eccentric thinkers, who, while in the enjoyment of a competence themselves, castigate their native assistants for receiving small, fractional portions of amounts representing their own salaries, are doing more than anybody else to embitter, aggravate and intensify race antagonism and caste-feeling in the North India Conference; and their theory, essentially selfish, ought to be, and is, condemned in no measured terms in mission circles. Instead of making the native Christians of India, what the Princess Alexandra was requested was by the Poet Laureate in beautiful lines of poetry to make the people of England, their "own," they are perpetually reminding them of their foreign origin, and consequent inferiority, broadening existing lines of race distinction, and even helping in the organization of an intermediate caste between the heaven-born European Brahmin, and the earth-born native Sudra. Caste history is being repeated in India and that by the preachers of a religion, which, even in the opinion of our Brahmo friends, is the only religion which gives due prominence to the two great doctrines of the Fatherhood of God and the brotherhood of man!

In fixing the scale of salaries, the missionaries have been influenced by various considerations, and nothing ought to be said against them. Regard has been had to the nature of the appropriation expected by them, to the scales of salaries regarded as adequate in spheres of official life and mercantile business, to the growth of self-supporting and self-propagating churches, and, above all, to the necessity of checking the development of a mercenary spirit in the native ministry. No disposition ought to be manifested by us, or by anybody else, to censure what has, in view of these considerations or under the circumstances, been done; but we must, nevertheless, express our deep regret that a state of things far from healthy has been realized under what may be called existing rules of appointment.

To make this apparent, a slight reference ought to be made to the circumstances of the country, and the changes it has undergone, especially in the matter of prices and wages, during the last quarter of a century — the changes noticed by the writer himself in the course of his official and missionary life. Nothing in connection with life in India is more potent than the fact that the prices of the necessities, and, consequently, of the luxuries of life, have been rising steadily, especially since the mutiny in 1857. We would not be overstating matters if we represented them as having trebled during the intervening years. In spheres of business this steady increase in current prices has been recognized, and an impetus upward has been communicated to the wages of the laborers; and this has been done especially in government offices. The subordinate judges of a lower grade of Bengal and the Northwest Provinces had about \$45 a month as their maximum pay; now they begin with a higher sum, and rise to four times the amount. Those of a higher grade have had a proportionate increase of salary given them. The clerks of courts, accountants, copyists, and even the underlings have all had their claims favorably considered by government; and malversation, bribery and corruption have been checked in the case of native employees, as they were in that of European officers, by a suitable increase of pay, or more liberal scales of salaries.

And even in mission circles the spirit of progress has been manifested. The secular employees of missions — builders, printers, bookbinders, etc. — have had to be paid in accordance with increased scales; and the growth in salaries has been keeping pace with growth in current prices. But nowhere has this spirit of progress been more apparent than in the case of teachers of mission schools. When the writer was about to leave college, he was urged to accept a teachership in connection with his own Alma Mater, and the maximum salary given to a native Christian teacher was offered him, viz., about \$10 a month. The native brother who now occupies the post then offered him, gets a little less than \$100 a month! The wages have in this case kept pace with the increase in current prices. The first situation the writer obtained, after having refused the aforesaid offer, brought him about \$35 a month, including house rent, and this sum was raised after a year to \$45, and after a quadrennium to \$50. His successor now gets more than \$80 a month. In our own missions the increase in the salaries of teachers has been equally marked.

But the hour hand of the dial of the preacher's salary has been going backward in proportion as living is becoming dearer and dearer day by day. The scale of salaries fixed by Dr. Butler in our mission, though by no means liberal enough to attract men of talent and education, was, on the whole, suited to the exigencies of what may be called incipient mission work. But that scale has been abandoned, and it exists only in some old employees of missions — men like Bro. Joel Janvier, who assisted Dr. Butler in laying the foundation of our mission, and the presiding elder of

the Amroha district, who gets about \$35 a month, including house rent; that is a moiety of what the writer had as head master successively of the Shajehanpore and Moradabad mission schools — and in two fortunate men, an East Indian of great natural ability, and the writer himself, who have been kindly introduced into the sacred circle of veterans. The new men, among whom are preachers who in intelligence and ability are not behind the first batch, are paid according to a reduced scale, which ranges between \$25 and \$35 or \$4 a month. In our mission, and in many others, the salaries of preachers have gone down in proportion as the prices of the necessities of life have risen. Does this indicate a healthy order of things? Our reply is, No; and that for the following reasons: —

1. The reduced scale, being inadequate to even the exigencies of bare existence, is repelling every man of talent, education and piety. A few graduates of the Indian universities may be found in the ranks of mission school teachers, but not one among the preachers sent forth. Nor can it be maintained that these men can very easily be spared. Dr. Scott, in an article which appeared in an American journal some months since, maintains, and that very properly, that missionaries of the greatest ability and broadest culture are needed in India, to superintend and growing churches, raise their tone of intelligence and morality, mould their thought, feeling and desire after the improved model realized in progressive churches, mature their theological beliefs, and direct their secular studies into the proper channel, and enable them to keep pace with the march of progress in literature, science and philosophy, as well as in the varied elements of natural civilization realized under the fostering care of an enlightened government. Now the foreign missionary is not a permanent entity in our country or any other mission field; and, consequently, it is a matter of the last importance to raise a body of preachers fitted by sterling ability and liberal training to step into his shoes as soon as he retires from the field. How can such men be raised if arrangements eminently calculated to repel young men of education and promise are made and stereotyped? The complete withdrawal of such men from mission service of the highest order is an evil of gigantic proportions, and measures fitted to rectify or obviate it are imperatively demanded.

2. Akin to this evil is the fact that our theological seminaries, though under the control or presidency of missionaries of distinguished talent, are being fast converted into elementary grammar schools and favored haunts of intellectual dullness and moral mediocrity. A common saying in India is, that a man never becomes a schoolmaster till he has proved an egregious failure in the other departments of life, or till he is compelled by the horrors of starvation to get into the poorly remunerated, half-starved profession. This may justly be said of those who now have themselves enrolled as students of divinity in our theological institutions. The scales under notice, though eminently fitted to repel bright young men, are calculated to attract men of no education or little education, and below mediocrity in talents, from the lower orders of society; and such candidates have to be received in lieu of better ones, and taught almost *ab initio*. There has been a noticeable decrease in talent and ability in the successive batches of pupils each of these important institutions has enrolled, educated and sent out; while all attempts to check the growth of a mercenary spirit have partially, if not wholly, failed.

3. Another evil traceable to the present arrangement is noticeable in the fact that the laity is being raised to a higher platform of intelligence, if not in plenty also, than the ministry. Among the laymen in the churches we see men who have passed varieties of college and university examinations, and are adorning the varied walks of professional life. Some are keen lawyers, some successful teachers, some holding responsible positions, — all raised by systematic training above the level of intelligence occupied by those who are supposed eminently fitted to look after their spiritual interests, or insure their growth in the knowledge of the whole counsel of God! The amount of intelligence in the ministry is, properly speaking, the barometer of every ecclesiastical organization; and the growth of a church in knowledge and piety becomes an impossibility where the party to be taught is in advance in general intelligence of the party appointed to teach.

4. But the worst evil consequence of the present system is the impossibility of raising missionary operations from the base to the higher platforms of social life. Christian labor has not been fructuous in India, but its success has been confined, almost exclusively, to the lowest classes of society, while the higher orders — orders representing intelligence, respectability and wealth — have been almost entirely left untouched. The great demand of mission fields is a body of trained preachers fitted to keep pace with the progress of education, and raise Christian preaching from the lower to the higher strata of society; and as the existing system cannot possibly meet this demand, it cannot but be pronounced inadequate to the exigencies of missionary labor in our country, if not in all mission fields. If it be said that missionary work ought to be confined to the lower classes, made impossible by ages of tyranny and oppression, our reply is, that the appointment of superior foreign missionaries for work which can be easily done by inferior men, involves a reckless waste of mission money. A comprehensive system — one fitted to influence all classes and all ranks of society — is a desideratum, and the arrangement which egregiously fails to de-

velop it, is a deplorable failure, though

CONSTITUTIONAL PROHIBITION IN MAINE.

BY REV. W. W. BALDWIN.

Election day, Sept. 8, 1884, marks an era in temperance history. On that day Maine voted on the issue of incorporating Prohibition into the constitution of the State. The majority in its favor was so large that ten thousand more or less does not change its impressiveness. Fifty thousand majority in a total vote of one hundred thousand, indicates what has been claimed for years past, but constantly disputed and by many doubted, that "the settled policy of Maine is Prohibition." Now that fact can be believed by both friend and foe. Maine and Prohibition are married and cannot be divorced without a vote of the commonwealth, and they propose to live together in that holy estate. Then "what God hath joined together let not man put asunder."

The amendment thus adopted goes into effect the first Wednesday in next January, and reads as follows: —

"The manufacture of intoxicating liquors, not including cider, and the sale and keeping for sale of intoxicating liquors, are and shall be forever prohibited. Except, however, that the sale and keeping for sale of such liquors for medicinal and mechanical purposes and the arts, and the sale and keeping for sale of cider may be permitted under such regulations as the legislature may provide. The legislature shall enact laws with suitable penalties for the suppression of the manufacture, sale and keeping for sale of intoxicating liquors with the exceptions herein specified."

This organic law then goes back of the excellent statute law now on the books on this subject. The law being constitutional before, as settled by the utterances of the highest judicial authority of the State, now has a special sanction in the constitution itself. The immense majority by which it is placed there, would seem to render it safe from molestation for at least a quarter of a century more. What special phase of the temperance question may arise by that time cannot be foreseen now. If thirty years' testing of the benefits of Prohibition culminates in this step, beginning with the rum-drenched condition of the State when prohibition was placed on the statute book first, twenty-five years more, with the vantage of the present as its beginning, ought to produce a generation of unaminoous temperance stalwarts.

It is significant that this victory was won by "keeping the question out of politics." In the same election temperance candidates in the field of politics were voted for, and the vote was so small as to be classed "scattering," and still scattering when counted jointly with the votes cast for two other political factions. It cannot be certainly known, but there are good reasons to believe that if the question had been made a political issue, it would have been defeated. As it was, its friends in all parties warmly favored it, while no political organization pronounced against it. An organized opposition upon this single issue, if it had been formed in Maine, would have drawn together such a veritable rift as to have made respectable people still more earnest in favor of the amendment. The Doctor excels as a pulpit dramatist. His earnestness and apt illustrations carry his audience with him, and now and then there are outbursts of pathetic appeals which produce a most thrilling effect. He stands and talks or walks to and fro, suiting his gestures to his subject. His discourses would not produce half the effect they do if read from a manuscript.

The Doctor delivered a temperance lecture on Monday afternoon. Again he carried his audience with him, as he painted in a graphic manner the horrible liquor traffic. Again he was full of illustrations, some of which were of the most thrilling description. He dealt some of the heaviest blows at the liquor traffic, and was especially severe in his denunciations of "high license" as a means to destroy intemperance. He warned the friends of temperance was against this subterfuge of high license, as he considered it nothing but a ruse got up by the enemy to draw the friends of temperance from their main business. He was, however, in favor of a prohibition party, and expressed himself as being very confident that in eight years a prohibition President would be elected in the United States.

Another distinguished minister who has been at Grimsby is the celebrated Newman Hall, of Surrey Chapel, London. He is making a tour through Canada and the United States, and though it was stated that his visit was to be for recreation, yet he is working very hard. He preached at the camp-meeting on Sunday afternoon, and also at Hamilton and Toronto the week following, after which he left for Montreal, and we believe thence to Boston; so that by this time, probably, some of your readers may have heard the distinguished French manner, is a valuable contribution to the literature of comparative religions. It presents in a clear form, connected with the historical incidents of these countries, the mythologies of Mexico and Peru, and discusses ably the question of the origins of the old American civilization. The new and near relations into which these countries are now brought to the United States, add an especial interest to these lectures. The work of transition has been well done by Philip H. Wicksteed, M. A.

From the same house we have Vol. VI. of their STORIES BY AMERICAN AUTHORS, 1884. "The Village Cricket," by C. H. White; "The Miss Fortune of Bro. Thomas Wheatley," by Lina Redwood Fairfax; "The Heart-break Cameo," by L. W. Champney; "Miss Eunice's Gloves," by Albert Webster; and "Brother Sebastian's Friend," by Harold Frederic.

From the same house we have Vol. VI. of their STORIES BY AMERICAN AUTHORS, 1884. "The Village Cricket," by C. H. White; "The Miss Fortune of Bro. Thomas Wheatley," by Lina Redwood Fairfax; "The Heart-break Cameo," by L. W. Champney; "Miss Eunice's Gloves," by Albert Webster; and "Brother Sebastian's Friend," by Harold Frederic.

Houghton, Mifflin & Co., Boston, publish, in their admirable series of "American Statesmen," JAMES MADISON, by Sydney Howard Gay. 16mo, \$42.50. The excellent feature of this series, and also that of the "Men of Letters," particularly the former, is that the volumes are written by authors of the first class, not as critics simply, but with an evident purpose to present clearly and honestly a series of incidents of character and influence as seen in this district from the events recorded. The volumes also come under the able and skillful editorial supervision of John T. Morse, Jr., esq.

At one time, while reading "The Shorter Way," he was so blessed that his heart, that had seemed so hard, burst forth in a flood of feeling, so that the parched ground became a pool, and the thirsty lands springs of water."

For some time, while reading "The Shorter Way," he was so blessed that his heart, that had seemed so hard, burst forth in a flood of feeling, so that the parched ground became a pool, and the thirsty lands springs of water."

For some time, while reading "The Shorter Way," he was so blessed that his heart, that had seemed so hard, burst forth in a flood of feeling, so that the parched ground became a pool, and the thirsty lands springs of water."

For some time, while reading "The Shorter Way," he was so blessed that his heart, that had seemed so hard, burst forth in a flood of feeling, so that the parched ground became a pool, and the thirsty lands springs of water."

For some time, while reading "The Shorter Way," he was so blessed that his heart, that had seemed so hard, burst forth in a flood of feeling, so that the parched ground became a pool, and the thirsty lands springs of water."

For some time, while reading "The Shorter Way," he was so blessed that his heart, that had seemed so hard, burst forth in a flood of feeling, so that the parched ground became a pool, and the thirsty lands springs of water."

For some time, while reading "The Shorter Way," he was so blessed that his heart, that had seemed so hard, burst forth in a flood of feeling, so that the parched ground became a pool, and the thirsty lands springs of water."

For some time, while reading "The Shorter Way," he was so blessed that his heart, that had seemed so hard, burst forth in a flood of feeling, so that the parched ground became a pool, and the thirsty lands springs of water."

For some time, while reading "The Shorter Way," he was so blessed that his heart, that had seemed so hard, burst forth in a flood of feeling, so that the parched ground became a pool, and the thirsty lands springs of water."

For some time, while reading "The Shorter Way," he was so blessed that his heart, that had seemed so hard, burst forth in a flood of feeling, so that the parched ground became a pool, and the thirsty lands springs of water."

For some time, while reading "The Shorter Way," he was so blessed that his heart, that had seemed so hard, burst forth in a flood of feeling, so that the parched ground became a pool, and the thirsty lands springs of water."

For some time, while reading "The Shorter Way," he was so blessed that his heart, that had seemed so hard, burst forth in a flood of feeling, so that the parched ground became a pool, and the thirsty lands springs of water."

For some time, while reading "The Shorter Way," he was so blessed that his heart, that had seemed so hard, burst forth in a flood of feeling, so that the parched ground became a pool, and the thirsty lands springs of water."

For some time, while reading "The Shorter Way," he was so blessed that his heart, that had seemed so hard, burst forth in a flood of feeling, so that the parched ground became a pool, and the thirsty lands springs of water."

For some time, while reading "The Shorter Way," he was so blessed that his heart, that had seemed so hard, burst forth in a flood of feeling, so that the parched ground became a pool, and the thirsty lands springs of water."

For some time, while reading "The Shorter Way," he was so blessed that his heart, that had seemed so hard, burst forth in a flood of feeling, so that the parched ground became a pool, and the thirsty lands springs of water."

For some time, while reading "The Shorter Way," he was so blessed that his heart, that had seemed so hard, burst forth in a flood of feeling, so that the parched ground became a pool, and the thirsty lands springs of water."

For some time, while reading "The Shorter Way," he was so blessed that his heart, that had seemed so hard, burst forth in a flood of feeling, so that the parched ground became a pool, and the thirsty lands springs of water."

For some time, while reading "The Shorter Way," he was so blessed that his heart, that had seemed so hard, burst forth in a flood of feeling, so that the parched ground became a pool, and the thirsty lands springs of water."

For some time, while reading "The Shorter Way," he was so blessed that his heart, that had seemed so hard, burst forth in a flood of feeling, so that the parched ground became a pool, and the thirsty lands springs of water."

For some time, while reading "The Shorter Way," he was so blessed that his heart, that had seemed so hard, burst forth in a flood of feeling, so that the parched ground became a pool, and the thirsty lands springs of water."

For some time, while reading "The Shorter Way," he was so blessed that his heart, that had seemed so hard, burst forth in a flood of feeling, so that the parched ground became a pool, and the thirsty lands springs of water."

For some time, while reading "The Shorter Way," he was so blessed that his heart, that had seemed so hard, burst forth in a flood of feeling, so that the parched ground became a pool, and the thirsty lands springs of water."

For some time, while reading "The Shorter Way," he was so blessed that his heart, that had seemed so hard, burst forth in a flood of feeling, so that the parched ground became a pool, and the thirsty lands springs of water."

For some time, while reading "The Shorter Way," he was so blessed that his heart, that had seemed so hard, burst forth in a flood of feeling, so that the parched ground became a pool, and the thirsty lands springs of water."

For some time, while reading "The Shorter Way," he was so blessed that his heart, that had seemed so hard, burst forth in a flood of feeling, so that the parched ground became a pool, and the thirsty lands springs of water."

For some time, while reading "The Shorter Way," he was so blessed that his heart, that had seemed so hard, burst forth in a flood of feeling, so that the parched ground became a pool, and the thirsty lands springs of water."

For some time, while reading "The Shorter Way," he was so blessed that his heart, that had seemed so hard, burst forth in a flood of feeling, so that the parched ground became a pool, and the thirsty lands springs of water."

For some time, while reading "The Shorter Way," he was so blessed that his heart, that had seemed so hard, burst forth in a flood of feeling, so that the parched ground became a pool, and the thirsty lands springs of water."

For some time, while reading "The Shorter Way," he was so blessed that his heart, that had seemed so hard, burst forth in a flood of feeling, so that the parched ground became a pool, and the thirsty lands springs of water."

For some time, while reading "The Shorter Way," he was so blessed that his heart, that had seemed so hard, burst forth in a flood of feeling, so that the parched ground became a pool, and the thirsty lands springs of water."

For some time, while reading "The Shorter Way," he was so blessed that his heart, that had seemed so hard, burst forth in a flood of feeling, so that the parched ground became a pool, and the thirsty lands springs of water."

For some time, while reading "The Shorter Way," he was so blessed that his heart, that had seemed so hard, burst forth in a flood of feeling, so that the parched ground became a pool, and the thirsty lands springs of water."

For some time, while reading "The Shorter Way," he was so blessed that his heart, that had seemed so hard, burst forth in a flood of feeling, so that the parched ground became a pool, and the thirsty lands springs of water."

For some time, while reading "The Shorter Way," he was so blessed that his heart, that had seemed so hard, burst forth in a flood of feeling, so that the parched ground became a pool, and the thirsty lands springs of water."

For some time,

The Sunday School.

FOURTH QUARTER, LESSON 1.

Sunday, October 5.

1 Kings 1: 22-35.

BY REV. W. O. HOLWAY, U. S. N.

SOLOMON SUCCEEDING DAVID.

I. Preliminary.

1. GOLDEN TEXT: "And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind" (1 Chron. 28: 9).

2. DATE: B. C. 1015.

3. PLACE: Jerusalem.

4. THE BOOKS OF THE KINGS: These originally formed, with the two Books of Samuel, one continued narrative—the work of one compiler. The division into books was made by the Septuagint translators, probably for facility of reference. The author's, or compiler's, name is unknown. A Jewish tradition ascribes the work to Jeremiah. The probable date of the completion of the work is B. C. 560.

II. Introductory.

A critical moment had arrived in the history of the Jewish nation. Adonijah, the eldest surviving son of David, had plotted to wrest from Solomon the succession. Like Absalom, his half brother, this new pretender possessed a good share of personal beauty, and was vain and ambitious. Like Absalom also, he had never been disciplined in his youth, and was utterly unfit for the office which he craved. But everything seemed to favor his project. Solomon, his rival, was a mere youth, brought up in comparative seclusion, whereas Adonijah was a man of nearly twice his age, well known to the people upon whom he had come to make the impression of regal dignity by the number of his chariots and outriders. Then, too, the king's extreme old age and helplessness presented any danger of active personal opposition on his part. Moreover, Adonijah had succeeded in winning to his cause a strong support. The high priest Abiathar sided with him; so did Joab, the captain of the host, and all the king's sons, Solomon, of course, excepted. The conspiracy was a formidable one. The opposition was practically narrowed down to Zadok, the high priest, the prophet Nathan, and Benaiah, the captain of the king's body-guard; and these comprised too feeble a minority to effect a rise. "The pear was ripe." Adonijah summoned his followers to a splendid sacrificial banquet at Enroglon, and there, in the midst of the feasting, he was proclaimed king by the usual formula.

The watchful Nathan learned of the plot. He went at once to Bathsheba, told her of the peril which hung over her and her son, and sent her in to the king with the tidings. At the right moment Nathan himself entered the palace; and when Bathsheba had retired, he waited upon the king and so skilfully exposed the machinations of Adonijah, that David realized the danger and instantly determined upon the right way of meeting it. First calling for Bathsheba, he dispelled her fear by swearing to her that Solomon should reign that very day. Then the faithful trio were summoned—Zadok, Nathan and Benaiah—and directed to put Solomon upon the royal mule, take the king's body-guard, and proceed to Gihon; there, Zadok was to anoint and salute Solomon as king; and then the procession was to return to the palace, where the new king was to occupy the throne as a sign that he reigned in accordance with his father's official sanction. This prompt action settled the question. Adonijah's friends, on learning of it, fell away from him, and he himself fled to the sanctuary for safety from Solomon's anger. Here, however, he received the assurance that his offense would be overlooked, and he returned to his own house.

III. Expository.

1. The Usurper (vs. 22-27).

22. While she—Bathsheba, the mother of Solomon. She had been told by Nathan of Adonijah's conspiracy to secure the throne, and, at his suggestion, had laid the plot before David. Talked with the king—and reminded him of his promise to make Solomon his successor. Nathan came in—that is, into the palace, not into the inner chamber, where the aged king was being ministered to by Abiathar. He waited without until Bathsheba had finished her communication and retired (Terry).

IV. Illustrative.

1. THE CONSPIRACY DEFEATED.

The return to Jerusalem was in keeping with this auspicious commencement. Vast crowds joined the procession with music, dancing, and loud rejoicings, which re-echoed over the city walls to Ain Rogel, where Adonijah and his party were now ending their feast, before proceeding to hail their chief as king. The news of Solomon's coronation, of his having been seated "on the throne of the kingdom," and of the court having already accepted him and done homage to David for his choice, fell like a thunderbolt on the conspirators. In a few moments the hall was empty, and Adonijah had fled to the tabernacle to catch hold of the altar as a sanctuary from the curse of the curse.

2. THE SLAVES TO SELF.

Alexander could conquer the legions of Persia, but he could not conquer his passions. Caesar triumphed in a hundred battles, but he fell a victim to the desire of being a king. Bonaparte vanquished nearly the whole of Europe, but he could not vanquish his own ambition. And in humble life, nearer home, in our every-day affairs, most of us are drawn aside from the path of duty and discretion, because we do not resist some temptation or overcome some prejudice (Goodrich).

3. THE UNSATISFIED AMBITION.

Cineas, when dissuading Pyrrhus from undertaking a war against the Romans, said, "Sir, when you have conquered them, what will you do next?"

"Then Sicily is near at hand and easy to master." "And what when you have conquered Sicily?" "Then we will pass over to Africa and take Carthage, which cannot long withstand us." "When these are conquered, what will be your next attempt?" "Then," said Pyrrhus, "we will fall upon Greece and Macedonia and recover what we have lost there." "Well, when all are subdued, what fruit do you expect from all your victories?" "Then," said he, "we will sit down and enjoy ourselves." "Sir," replied Cineas, "may we not do it now? Have you not already a kingdom of your own? And he that cannot enjoy himself if with a kingdom would not content with the whole world" (Foster's Cyclopedic).

4. THE UNSATISFIED AMBITION.

Hay Fever—One and one-half bottles of Ely's Creme Balm entirely cured me of Hay-Fever of ten years' standing. Had no trace of it for two years.—ALBERT A. PERRY, Springfield, N. Y.

HAT-FEVER.—I was severely afflicted with Hay-Fever for 25 years. I tried Ely's Creme Balm, and the effect was marvelous. It is a perfect cure.—W. T. CANN, Presbyterian Pastor, Elizabeth, N. J. Price 50 cents.

5. THE SLAVES TO SELF.

WILL CONVINCE you of the wonderful curative properties combined in Hood's Sarsaparilla, if the remarkable cures that have been effected by its use fall to impress upon your mind this repeatedly proven fact: Thousands are using it, and all declare that it is a medicine possessing all, and even more than we claim for it. My friend, if you are sick or in that condition that you cannot call yourself either sick or well, go and get a bottle of Hood's Sarsaparilla, and realize yourself how this medicine hits the right spot, and puts all the machinery of your body into working order.

6. THE SLAVES TO SELF.

From the Registrar of Deeds for Middlesex County, Northern District.

LOWELL, MASS.—MESSRS. C. J. HOOD & CO.: Gentlemen—It affords much pleasure to recommend Hood's Sarsaparilla. My wife has been sick that for some years past I have been obliged to take a tonic of some kind in the winter, and have found nothing so good as Hood's Sarsaparilla. It sharpens up my system, purifies my blood, sharpens my appetite, and does me over. Respectfully yours, J. E. THOMPSON.

7. THE SLAVES TO SELF.

WILL CONVINCE you of the wonderful curative properties combined in Hood's Sarsaparilla, if the remarkable cures that have been effected by its use fall to impress upon your mind this repeatedly proven fact: Thousands are using it, and all declare that it is a medicine possessing all, and even more than we claim for it. My friend, if you are sick or in that condition that you cannot call yourself either sick or well, go and get a bottle of Hood's Sarsaparilla, and realize yourself how this medicine hits the right spot, and puts all the machinery of your body into working order.

8. THE SLAVES TO SELF.

WILL CONVINCE you of the wonderful curative properties combined in Hood's Sarsaparilla, if the remarkable cures that have been effected by its use fall to impress upon your mind this repeatedly proven fact: Thousands are using it, and all declare that it is a medicine possessing all, and even more than we claim for it. My friend, if you are sick or in that condition that you cannot call yourself either sick or well, go and get a bottle of Hood's Sarsaparilla, and realize yourself how this medicine hits the right spot, and puts all the machinery of your body into working order.

9. THE SLAVES TO SELF.

WILL CONVINCE you of the wonderful curative properties combined in Hood's Sarsaparilla, if the remarkable cures that have been effected by its use fall to impress upon your mind this repeatedly proven fact: Thousands are using it, and all declare that it is a medicine possessing all, and even more than we claim for it. My friend, if you are sick or in that condition that you cannot call yourself either sick or well, go and get a bottle of Hood's Sarsaparilla, and realize yourself how this medicine hits the right spot, and puts all the machinery of your body into working order.

10. THE SLAVES TO SELF.

WILL CONVINCE you of the wonderful curative properties combined in Hood's Sarsaparilla, if the remarkable cures that have been effected by its use fall to impress upon your mind this repeatedly proven fact: Thousands are using it, and all declare that it is a medicine possessing all, and even more than we claim for it. My friend, if you are sick or in that condition that you cannot call yourself either sick or well, go and get a bottle of Hood's Sarsaparilla, and realize yourself how this medicine hits the right spot, and puts all the machinery of your body into working order.

11. THE SLAVES TO SELF.

WILL CONVINCE you of the wonderful curative properties combined in Hood's Sarsaparilla, if the remarkable cures that have been effected by its use fall to impress upon your mind this repeatedly proven fact: Thousands are using it, and all declare that it is a medicine possessing all, and even more than we claim for it. My friend, if you are sick or in that condition that you cannot call yourself either sick or well, go and get a bottle of Hood's Sarsaparilla, and realize yourself how this medicine hits the right spot, and puts all the machinery of your body into working order.

12. THE SLAVES TO SELF.

WILL CONVINCE you of the wonderful curative properties combined in Hood's Sarsaparilla, if the remarkable cures that have been effected by its use fall to impress upon your mind this repeatedly proven fact: Thousands are using it, and all declare that it is a medicine possessing all, and even more than we claim for it. My friend, if you are sick or in that condition that you cannot call yourself either sick or well, go and get a bottle of Hood's Sarsaparilla, and realize yourself how this medicine hits the right spot, and puts all the machinery of your body into working order.

13. THE SLAVES TO SELF.

WILL CONVINCE you of the wonderful curative properties combined in Hood's Sarsaparilla, if the remarkable cures that have been effected by its use fall to impress upon your mind this repeatedly proven fact: Thousands are using it, and all declare that it is a medicine possessing all, and even more than we claim for it. My friend, if you are sick or in that condition that you cannot call yourself either sick or well, go and get a bottle of Hood's Sarsaparilla, and realize yourself how this medicine hits the right spot, and puts all the machinery of your body into working order.

14. THE SLAVES TO SELF.

WILL CONVINCE you of the wonderful curative properties combined in Hood's Sarsaparilla, if the remarkable cures that have been effected by its use fall to impress upon your mind this repeatedly proven fact: Thousands are using it, and all declare that it is a medicine possessing all, and even more than we claim for it. My friend, if you are sick or in that condition that you cannot call yourself either sick or well, go and get a bottle of Hood's Sarsaparilla, and realize yourself how this medicine hits the right spot, and puts all the machinery of your body into working order.

15. THE SLAVES TO SELF.

WILL CONVINCE you of the wonderful curative properties combined in Hood's Sarsaparilla, if the remarkable cures that have been effected by its use fall to impress upon your mind this repeatedly proven fact: Thousands are using it, and all declare that it is a medicine possessing all, and even more than we claim for it. My friend, if you are sick or in that condition that you cannot call yourself either sick or well, go and get a bottle of Hood's Sarsaparilla, and realize yourself how this medicine hits the right spot, and puts all the machinery of your body into working order.

16. THE SLAVES TO SELF.

WILL CONVINCE you of the wonderful curative properties combined in Hood's Sarsaparilla, if the remarkable cures that have been effected by its use fall to impress upon your mind this repeatedly proven fact: Thousands are using it, and all declare that it is a medicine possessing all, and even more than we claim for it. My friend, if you are sick or in that condition that you cannot call yourself either sick or well, go and get a bottle of Hood's Sarsaparilla, and realize yourself how this medicine hits the right spot, and puts all the machinery of your body into working order.

17. THE SLAVES TO SELF.

WILL CONVINCE you of the wonderful curative properties combined in Hood's Sarsaparilla, if the remarkable cures that have been effected by its use fall to impress upon your mind this repeatedly proven fact: Thousands are using it, and all declare that it is a medicine possessing all, and even more than we claim for it. My friend, if you are sick or in that condition that you cannot call yourself either sick or well, go and get a bottle of Hood's Sarsaparilla, and realize yourself how this medicine hits the right spot, and puts all the machinery of your body into working order.

18. THE SLAVES TO SELF.

WILL CONVINCE you of the wonderful curative properties combined in Hood's Sarsaparilla, if the remarkable cures that have been effected by its use fall to impress upon your mind this repeatedly proven fact: Thousands are using it, and all declare that it is a medicine possessing all, and even more than we claim for it. My friend, if you are sick or in that condition that you cannot call yourself either sick or well, go and get a bottle of Hood's Sarsaparilla, and realize yourself how this medicine hits the right spot, and puts all the machinery of your body into working order.

19. THE SLAVES TO SELF.

WILL CONVINCE you of the wonderful curative properties combined in Hood's Sarsaparilla, if the remarkable cures that have been effected by its use fall to impress upon your mind this repeatedly proven fact: Thousands are using it, and all declare that it is a medicine possessing all, and even more than we claim for it. My friend, if you are sick or in that condition that you cannot call yourself either sick or well, go and get a bottle of Hood's Sarsaparilla, and realize yourself how this medicine hits the right spot, and puts all the machinery of your body into working order.

20. THE SLAVES TO SELF.

WILL CONVINCE you of the wonderful curative properties combined in Hood's Sarsaparilla, if the remarkable cures that have been effected by its use fall to impress upon your mind this repeatedly proven fact: Thousands are using it, and all declare that it is a medicine possessing all, and even more than we claim for it. My friend, if you are sick or in that condition that you cannot call yourself either sick or well, go and get a bottle of Hood's Sarsaparilla, and realize yourself how this medicine hits the right spot, and puts all the machinery of your body into working order.

21. THE SLAVES TO SELF.

WILL CONVINCE you of the wonderful curative properties combined in Hood's Sarsaparilla, if the remarkable cures that have been effected by its use fall to impress upon your mind this repeatedly proven fact: Thousands are using it, and all declare that it is a medicine possessing all, and even more than we claim for it. My friend, if you are sick or in that condition that you cannot call yourself either sick or well, go and get a bottle of Hood's Sarsaparilla, and realize yourself how this medicine hits the right spot, and puts all the machinery of your body into working order.

22. THE SLAVES TO SELF.

WILL CONVINCE you of the wonderful curative properties combined in Hood's Sarsaparilla, if the remarkable cures that have been effected by its use fall to impress upon your mind this repeatedly proven fact: Thousands are using it, and all declare that it is a medicine possessing all, and even more than we claim for it. My friend, if you are sick or in that condition that you cannot call yourself either sick or well, go and get a bottle of Hood's Sarsaparilla, and realize yourself how this medicine hits the right spot, and puts all the machinery of your body into working order.

23. THE SLAVES TO SELF.

WILL CONVINCE you of the wonderful curative properties combined in Hood's Sarsaparilla, if the remarkable cures that have been effected by its use fall to impress upon your mind this repeatedly proven fact: Thousands are using it, and all declare that it is a medicine possessing all, and even more than we claim for it. My friend, if you are sick or in that condition that you cannot call yourself either sick or well, go and get a bottle of Hood's Sarsaparilla, and realize yourself how this medicine hits the right spot, and puts all the machinery of your body into working order.

24. THE SLAVES TO SELF.

WILL CONVINCE you of the wonderful curative properties combined in Hood's Sarsaparilla, if the remarkable cures that have been effected by its use fall to impress upon your mind this repeatedly proven fact: Thousands are using it, and all declare that it is a medicine possessing all, and even more than we claim for it. My friend, if you are sick or in that condition that you cannot call yourself either sick or well, go and get a bottle of Hood's Sarsaparilla, and realize yourself how this medicine hits the right spot, and puts all the machinery of your body into working order.

25. THE SLAVES TO SELF.

WILL CONVINCE you of the wonderful curative properties combined in Hood's Sarsaparilla, if the remarkable cures that have been effected by its use fall to impress upon your mind this repeatedly proven fact: Thousands are using it, and all declare that it is a medicine possessing all, and even more than we claim for it. My friend, if you are sick or in that condition that you cannot call yourself either sick or well, go and get a bottle of Hood's Sarsaparilla, and realize yourself how this medicine hits the right spot, and puts all the machinery of your body into working order.

26. THE SLAVES TO SELF.

WILL CONVINCE you of the wonderful curative properties combined in Hood's Sarsaparilla, if the remarkable cures that have been effected by its use fall to impress upon your mind this repeatedly proven fact: Thousands are using it, and all declare that it is a medicine possessing all, and even more than we claim for it. My friend, if you are sick or in that condition that you cannot call yourself either sick or well, go and get a bottle of Hood's Sarsaparilla, and realize yourself how this medicine hits the right spot, and puts all the machinery of your body into working order.

27. THE SLAVES TO SELF.

WILL CONVINCE you of the wonderful curative properties combined in Hood's Sarsaparilla, if the remarkable cures that have been effected by its use fall to impress upon your mind this repeatedly proven fact: Thousands are using it, and all declare that it is a medicine possessing all, and even more than we claim for it. My friend, if you are sick or in that condition that you cannot call yourself either sick or well, go and get a bottle of Hood's Sarsaparilla, and realize yourself how this medicine hits the right spot, and puts all the machinery of your body into working order.

28. THE SLAVES TO SELF.

WILL CONVINCE you of the wonderful curative properties combined in Hood's Sarsaparilla, if the remarkable cures that have been effected by its use fall to impress upon your mind this repeatedly proven fact: Thousands are using it, and all declare that it is a medicine possessing all, and even more than we claim for it. My friend, if you are sick or in that condition that you cannot call yourself either sick or well, go and get a bottle of Hood's Sarsaparilla, and realize yourself how this medicine hits the right spot, and puts all the machinery of your body into working order.

29. THE SLAVES TO SELF.

WILL CONVINCE you of the wonderful curative properties combined in Hood's Sarsaparilla, if the remarkable cures that have been effected by its use fall to impress upon your mind this repeatedly proven fact: Thousands are using it, and all declare that it is a medicine possessing all, and even more than we claim for it. My friend, if you are sick or in that condition that you cannot call yourself either sick or well, go and get a bottle of Hood's Sarsaparilla, and realize yourself how this medicine hits the right spot, and puts all the machinery of your body into working order.

30. THE SLAVES TO SELF.

WILL CONVINCE you of the wonderful curative properties combined in Hood's Sarsaparilla, if the remarkable cures that have been effected by its use fall to impress upon your mind this repeatedly proven fact: Thousands are using it, and all declare that it is a medicine possessing all, and even more than we claim for it. My friend, if you are sick or in that condition that you cannot call yourself either sick or well, go and get a bottle of Hood's Sarsaparilla, and realize

CONTENTS.

	PAGE
Original Articles.	
Athist in the Desert (poem).—Christian Archæology, etc.—A District Conference in Georgia.—Letter from England.—Is Preaching on the Decline?	305
MISCELLANEOUS.—The Indian Native Preachers.—Constitutional Prohibition in Maine.—Letter from Canada.—Facts About Bishop Hamline. OUR BOOK TABLE.	306
The Sunday-School.	
W. F. M. S. Meeting.—Advertisements—COMMERCIAL.	307
Editorial.	
EDITORIAL NOTE. About Hymns.—The True Order of Religious Knowledge. BIRCH MENTION.	308
Church News.	
ZION'S HERALD for 1885. Money Letters.—Business Notices.—Marriages. CHURCH REGISTER. Advertisements.	309
The Family.	
Are We Ready to Go (poem)?—A Woman's Life-Work.—Selected Poem.—Lifted Up.—OUR GIRL'S Nell's Opportunities.—Selected Articles.—Missionary Intelligence.—Yesterday (poem).	310
Obituaries.	
A Word with Christian Voters.—Newell S. Spaulding.—Joseph Matthews.—Camp-meetings.—Advertisements.	311
The Week.	
Reading Notices.—Church Register.—Advertisements, etc.	312
[ENTERED AT THE POST-OFFICE, BOSTON MASS., AS SECOND CLASS MATTER.]	

Lion's Herald.

WEDNESDAY, SEPT. 24, 1884.

Words are the money of wise men whom experience teaches to use them cautiously, not only for the sake of others, but also for their own sake. They accept the apothegm of Lord Bacon: "Men conceit that their reason hath the mastery over their words, but it happens, too, that words react and influence the understanding. Words as a Tatar bow do shoot back upon the intellect of the wisest and mightily entangle and pervert the judgment." They know, too, that words shoot forward, because Christ has told them that in the day of judgment they shall be either justified or condemned by their words.

Competition in trade and commerce is accepted by many as a law of the universe. Very few persons think of questioning its rightfulness. The late Frederick D. Maurice, however, not only questioned it, but he declared it "a lie by word or deed." One need not go so far as this; yet one may very properly ask, "Ought not competition to be limited by the second great commandment? Is not, 'Thou shalt love thy neighbor as thyself' as binding upon a man when in the act of trading as it was on the good Samaritan when he saw the wounded man by the way-side?" Does the reader give a pronounced negative to these questions? If so, let him tell his conscience by what authority he refuses to make the second great commandment his law of action when trading with his neighbor.

"By what means may a man attain an honest name and fame, Socrates?" asked a certain Greek one day. The shrewd philosopher replied, "He must earnestly apply himself to be such a man indeed as he desirous to be accounted and esteemed." There is common-sense in this reply, seeing that it requires a man to live up to his own ideal of excellence. But Holy Scripture shows us a much more excellent way, in that it gives us, in the example of Christ, not a human but a divine ideal of what a man should be; it offers divine help sufficient for the attainment of that beautiful ideal, and it tells us that this needed strength is attainable by "looking unto Jesus." Hence the wisdom of the ancient philosopher, though good as far as it reaches, is eclipsed by the loftier wisdom of Jesus, the Son of Man, the Son of God. But let us who sit in the latter's effulgent light, not fail to remember that our responsibility is proportioned to our superior light. How great is that responsibility!

Ridicule has been called "the test of truth." If this apothegm means either that truth is not an object of ridicule, or that whatever theory survives ridicule is therefore truth, it cannot be accepted. What great truth has not been ridiculed? What countless errors survive in the beliefs of mankind in spite of the ridicule with which wise men have assailed them? No, ridicule is not the test of truth; yet it often is the test of character. Weak men will under it like flowers in a drouth. Men who stand by their convictions unmoved, when assailed with malicious satire and vicious mockery, demonstrate their sincerity, their courage, their earnestness, and their loyalty to truth for its own sake. The Holy Club at Oxford, in the time of the Wesleys, steadfastly pursuing liberal learning and deep piety amid the jeers of the dons and students of their University, are noble examples of men superior to ridicule. Whether this weapon should or should not be employed in fighting the follies of mankind, the preacher and moralist must decide for himself. Elijah resorted to it with success which was ephemeral, and no rule of universal application can be deduced from his action. This much is certain, however, that ridicule is "a weapon to be dreaded and to be used sparingly, if at all, in social and public life."

When the venerable Samuel Wesley was on his death-bed, he said to his son John: "The inward witness, son, the inward witness, that is the proof, the strongest proof, of Christianity!" To the individual believer this is undoubtedly so. What stronger proof of the truth of Christ's doctrine can one have than the testimony of the Divine Comforter to one's adoption and sonship?

"He that believeth on the Son of God hath the witness in himself." How can he gainsay his own experience? Hence comes the fact that truly spiritual Christians, except when in the wilderness of uncommon temptation, are not among those who doubt the truth of Revelation. But this inner spiritual life of the man of faith is no proof of Christianity to unbelievers until it expresses itself in visible acts of righteousness and love. They cannot hear the inward voice which comforts him; they cannot see his inward gladness and the purity of his spirit. But they can see his outward visible life, his contempt for the pleasures of the world, his abstinence from the selfish practices by which worldly men heap up riches, his unselfish charities, and his calm habit of self-restraint. When they see these things, they say, "That man is a Christian. Nature does not make men live as he lives. There is a divine reality in that which makes him what he is." Thus the pure life of the man of faith becomes to the unbeliever what the "inward witness" is to the believer—the strongest proof of Christianity. Hast thou, O reader, that inward witness? Ask thine own heart, and thy outward life also!

ABOUT HYMNS.

The interesting and suggestive articles of Prof. Townsend upon the use of hymns in public worship, published in our columns some weeks since, have awakened fresh interest both in the literature of hymns and in the manner of their use in the sanctuary. It is becoming more and more the custom to prelude the social services of prayer with an exercise of praise. This custom, if wisely conducted, may be made profitable to the church and congregation in many ways. By a little effort the young people, who are not accustomed to attend the prayer-meeting, will be drawn to the praise services, and by a proper intermingling of the substantial and immortal hymns of the ages with some of the familiar but perishable songs of the hour, excellent training for the congregational singing in public worship may be secured.

It is to add to the interest of these praise-meetings that we have received inquiries from some of our ministers in reference to the literature of the subject. They wish to know where they can readily place their hands upon volumes which will give them the history of hymns and incidents of interest connected with their use. We are glad to respond to these requests. There is no portion of the services of the house of God that is so little considered, and its possibilities of good so overlooked, as that of holy song. Few ministers make the hymn-book a study, or become aware of its rare treasures and its rich adaptations to the widest variety of pulpit subjects. In some instances this variety is limited by the lack of training in congregational music on the part of the audience. Just here comes in the importance of the weekly praise service, and its immediate relation to the Sabbath singing is made apparent. At times the hymn is read as if it had no necessary connection with the public worship, but were only an interlude thrown in for relief. Some hold to the opinion that the worship of song should not have immediate reference to the subject of the discourse, and certainly should not foreshadow it in the preliminary hymns. We believe, however, that the whole service, as far as possible, should be harmonious; that the unities of thought should be preserved, and that every exercise should bring out, or enforce, the leading doctrine, or sentiment, of the occasion. Neither hymn nor Scripture reading should be shortened to give breadth to the time occupied by the sermon. There are times when a very familiar hymn does not require reading from beginning to end, but usually the whole hymn should be read. One of the most effective of the pulpit services of Mr. Spurgeon is the reading of his hymns. Usually he seems to choose a very long one. He does not read dramatically, but he does read with evident devotion, and then calls upon the people to sing the whole hymn. He is successful in annotating his hymns with a few comprehensive and fresh remarks. We do not like to hear a minister preach over his hymn, but a pertinent sentence or an incident may render it very impressive.

But we are led away from our chief object in writing this editorial. Our brethren wish its literature. In the 9th (the last) edition of the Encyclopaedia Britannica, under the head of "Hymnology," is an exhaustive and singularly able discussion of hymns, their authors and their history, by Lord Selborne, a leading English judge. It covers, in a very comprehensive manner, the whole subject of hymnology, and will be read with interest. When Lord Selborne was known to us, he published a very interesting volume called the "Book of Praise," containing what he considered to be the best hymns in the English tongue, with their authors and dates of production. There are 412 hymns in this interest-

ing collection. There are two instructive and very entertaining volumes, published by A. D. F. Randolph & Co., New York—"Hymn Writers and their Hymns"—full of incident and appreciative criticism, and "Evenings with the Sacred Poets," by the author of "Salad for the Solitary." A popular volume, crowded with anecdotes about hymns and their writers, not especially critical or carefully sifted, but containing many illustrative and striking stories, gathered from a wide field, is the "Illustrated History of Hymns and their Authors," by Edwin M. Long, published in Philadelphia. One of the completest works of this kind, but confined to the English Wesleyan Hymn-book, is the "Methodist Hymn-book, illustrated with Biography, History, Incident and Anecdote," by G. J. Stevenson, M. A. It is imported and for sale at the Methodist Book Rooms. Where a full set of the *Bibliotheca Sacra* can be reached, many valuable papers, several by Dr. Edwards A. Park, will be found upon hymnology in the different years. Dr. Philip Schaff prepared a very valuable collection of hymns, entitled, "Christ in Song," published by Randolph & Co.; and the same house issued another equally interesting collection, bearing the title of "Songs of the Spirit," compiled by Bishop Odenheimer and Rev. F. M. Bird.

There are two collections of hymns upon special themes prepared by the editor of this paper, which have received a generous welcome and a wide circulation. They are entitled, "Under the Cross," and "Hymns of the Higher Life." Many other volumes, such as the "Hymns of the Ages," and the voluminous collections of Charles Wesley, might be mentioned, but we have sought simply to specify some of the interesting material that may be readily reached, enabling pastors to enrich their services of praise with history, biography and incident. If the very suggestive and valuable pamphlet prepared for the late Hymn-book committee, by Rev. Dr. Wm. Rice, of Springfield, entitled "The Revision of the Hymn-book of the M. E. Church," could be somewhat enlarged and published in a neat and not expensive form, it would prove an excellent manual for the purpose we have indicated, and be a valuable aid to the pastor or leader of the praise-meeting. We trust from some of these sources our inquirers will find the answers to their queries.

Since writing this article, we have learned with pleasure that Rev. Chas. S. Nutter, of the New Hampshire Conference, has performed the same work for our Methodist Hymnal that

Mr. Stevenson so successfully executed for the Wesleyan. The work is in the press of the Book Room, and will be issued at an early day.

THE TRUE ORDER OF RELIGIOUS KNOWLEDGE.

There is no passage in the authorized version of the New Testament, not incorrectly translated, which gives so inadequately the import of the original as John 7: 17: "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself." In this instance "will do" does not express future action simply. The "will" is not a mere auxiliary, it is an independent verb, and receives the main emphasis of the verse. The revised version correctly renders it: "If any man will do His will, he shall know of the teaching, whether it be of God, or whether I speak of Myself." The true order of religious knowledge, then, as set forth in this passage, is, (1) willing, (2) doing, (3) knowing. Such an order, however, does not accord with man's preconceived notions on the subject. The first statement in the process seems to him superfluous, and the last two appear unnaturally reversed. He raises the objection: "I must know a doctrine before I attempt to put it into practice. For me to undertake to do what I cannot understand, is absurd." But is it so? Let us see. How is it in other departments of life and thought? Does theory precede practice, or does practice precede the way for theory? Did men never sow and reap until they had analyzed soil, discovered how plants grow, and developed the whole system of agriculture? Did they never use wheat until chemistry had taught them just how much gluten, starch, and phosphate there is in that grain, and explained its wonderful adaptation to the human constitution? Did they never lay the four walls of a dwelling until they had reasoned out the geometrical truth that two straight lines cannot enclose a space, and had mastered the entire science of architecture? The question, in fine, resolves itself into this: Is science based upon art, or art upon science? Do children study grammar, or do they learn to talk first? Do they not wait until they have been instructed in the intricate physiological processes and mechanical principles involved in that

act? Did men wait until Aristotle had constructed his logic, to reason? Did they write no poetry until the science of prosody had been perfected? Did they never paint pictures until the laws of perspective had been carefully studied, and the theories of combination and contrast in colors were well understood? In every instance was not the practice of an art preceded by the development of its corresponding science? And in the very nature of the case must not this be so? Now there is a religious art and a religious science, the art of holy living and the science of theology. The relation between the two is most intimate and vital. The practice of the one is the indispensable condition of the successful acquirement of the other. It is Bishop Wilson who has profoundly observed, "When religion is made a science nothing is more intricate, but when it is made a duty nothing is more easy." It is just as reasonable to expect a man to begin a course of holy living before he understands theological doctrines, as it is to ask him to undertake the practice of any art before he masters the corresponding science.

As the practice progresses the doctrine develops. Knowledge grows from more to more, and clear conceptions and positive convictions become at length the priceless possession of the soul.

But granting the reasonableness of the requirement that doing shall precede knowing, why is it necessary, it may be asked, to make this threefold division and to specify willing? Is not that already implied in the doing? Can there be doing without willing to do? Certainly there can be no rational and responsible action without the forthputting of volition. But this willing means more than that. It means willingness, the moral determination of the mind toward God, the complete submission of the affections and desires to His will, the making of that will our supreme and ultimate choice. Something like this is true of all knowledge. Its attainment is conditioned on the mind's receptivity and openness to the truth. It is only when the mind has divested itself of prepossessions and prejudices, and is supremely anxious to know the truth for the truth's sake, and is willing to follow wherever that truth may lead, that it can succeed in its search.

Pascal truly says, "The perception of truth is a moral act;" and Fichte has well observed: "If the will be steadfastly and sincerely fixed on what is good, the understanding will of itself discover what is true." Similar testimony is borne by the two great masters of modern science. It is Prof. Tyndall who says of inductive inquiry: "The first condition of success is an honest receptivity, and a willingness to abandon all preconceived notions, however cherished, if they be found to contradict the truth. Believe me, a self-renewing

spirit which has something noble in it, and of which the world never hears, is often enacted in the private experience of the true votary of science."

Prof. Huxley goes so far as to say, "The great deeds of philosophers have been less the fruit of their intellect than of the direction of that intellect by an eminently religious tone of mind. Truth has yielded her self rather to their patience, their love, their single-heartedness, and their self-denial, than to their logical acumen." Even the pagan poet, Sophocles, saw and stated this truth.

"A heart of mildness, full of good intent, Far sooner than acuteness will the truth behold."

This rightness of heart, as has already been pointed out, is the one and indispensable condition of all religious knowledge, then, as set forth in this passage, is, (1) willing, (2) doing, (3) knowing. Such an order, however, does not accord with man's preconceived notions on the subject. The first statement in the process seems to him superfluous, and the last two appear unnaturally reversed. He raises the objection: "I must know a doctrine before I attempt to put it into practice. For me to undertake to do what I cannot understand, is absurd."

But is it so? Let us see. How is it in other departments of life and thought?

Does theory precede practice, or does practice precede the way for theory? Did men never sow and reap until they had analyzed soil, discovered

how plants grow, and developed the whole system of agriculture?

When the venerable Samuel Wesley was on his death-bed, he said to his son John: "The inward witness, son, the inward witness, that is the proof, the strongest proof, of Christianity!" To the individual believer this is undoubtedly so. What stronger proof of the truth of Christ's doctrine can one have than the testimony of the Divine Comforter to one's adoption and sonship?

BRIEF MENTION.

The academic year at Boston University in the School of Liberal Arts opens with a fine freshman class of forty, equally divided between the sexes.

The death of Bishop Pierce, of the M. E. Church, South, occurred at Sunshine, Ga., on the 3d inst.; his little granddaughter, Ethel, made the beautiful remark that "Gandpa went from Sunshine to sunshine."

Rev. W. N. Roberts, of the Vermont Conference, stationed at Highgate, is making a short visit during his vacation in Boston. Bro. Roberts is an alumnus of the Theological School, and does ample credit to his training his pastoral and pulpit work.

A lady writes from Lynn to the editor: —

"Among the earliest recollections of my childhood was the joy and comfort of my father's reading to us from the *Zion Herald*, and now, fifty years later, the dear father with his silvery hair sits in his armchair reading the *Herald* with more pleasure than ever."

The "Morning Star," the beautiful new steamer, successor to the former vessel of the same name, owned by the American Board and used for missionary service among the islands of the Pacific, was at the wharf in Boston last week, preparing to sail for the Sandwich Islands. She bears out blessed freight on the holiest of missions.

In the *American Reformer* of the 13th inst. there is a very thoughtful and practical article by Mrs. Mary S. Robinson (daughter of Dr. Abel Stevens), one of our frequent and always appreciated correspondents, upon "Tenement Houses and Slums." Mrs. Robinson has made the condition of the poor in our cities a special study, and writes with singular ability and fulness of information, and in an eminently Christian tone. We trust the article will be widely read; its influence can be both wholesome and powerful.

George Coolidge publishes and sells at the exhibition now open in the building of the Massachusetts Charitable Mechanics' Association, on Huntington Avenue, the Official Catalogue of the Fair. It is a full and intelligent guide to the varied and interesting display of mechanical and aesthetic arts there exhibited. Every visitor should have a copy, to enable him to see everything that merits his examination. 15 cents. Mailed, postpaid.

The long-promised volume containing fourteen dedicatory sermons preached in succession at the opening of the People's Church, at the corner of Newell and Franklin Streets, and coming at length from the binder's hands, and is a very inviting book in its mechanical appearance, and more so in its contents. It is entitled "The People's Church Pulpit." The pastor of the church prefaces the volume with a short history of the enterprise, and dedicates it "To Julia." No one can look upon that title "Memorial" and read that it will be widely read; already a large edition of the work has been sold, and many thousand more will follow. The price of the volume will be amply returned to the purchaser in its intrinsic value, and its sale will aid in reducing the remaining debt. In plain cloth, \$1.50; gilt, \$2.

There is something approaching the sublime in the position of Mr. Gladstone in England at this hour. He has no peer in statesmanship or forensic power among his fellow citizens. There is no man in Europe, at this time, who combines the rare culture, the broad statesmanship, the peerless address, and the high moral qualities of the great English premier. This absence of supreme ability in the opposition goes far to sustain the present administration. After Gladstone who? His late majestic speeches in Scotland have made even a profounder impression than those uttered during a former canvass. At seventy-four he stands as straight as a cedar of Lebanon, and talks for hours in the most polished sentences, on fundamental lines of national policy, rendered as clear as daylight by his masterly ability and pell-mell style. He stands up for the rights of the House of Commons as the representatives of the English people, but, singularly enough, he becomes the defender of the hereditary House of Peers against the growing opposition of the nation, if it will but recognize its true office and be the conservator of the interests of the empire, and not the blind, persistent opposer of its necessary and natural progress. Every well-wisher for the race may heartily rejoice in the prayer for the preservation of the strength and life of England's noblest com-

petitor.

The bright Boston correspondent of the *Christian Union* says he knows personally, and from the best information, that the probably law of Maine has not been effectually enforced, except by spasms, in Portland, Bangor, and many other large places in the State. The same thing may be said in reference to the laws against gambling and licentiousness in our large cities. But who thinks of abrogating these laws or of licensing the vice they denounce and punish? It is a blessed thing to have a law that can be appealed to even in "spasms," for the punishment of vice.

The *Magazine of Art* for October contains six full-page engravings. The frontispiece is from a painting by W. Q. Ormond, recently exhibited at the Grosvenor Gallery. It is called "The Farmer's Daughter," and is in his most attractive manner. The next page plate is a homely scene, "The Rival Grandfathers," from the painting by J. R. Reid, Leonardo's famous head of Christ is reproduced in fac-simile from the original in the Brera. The other illustrations are of a high order of merit. The reading matter of the number is instructive and entertaining and profusely illustrated. The *Magazine of Art* has more than earned the name of "the leading art magazine in America." Cassell & Co. (Limited), New York. Subscription, \$3.50 a year.

Jerry McAuley is dead. The event has been expected for some time, foretold by his failing health. His departure is a serious loss to the evangelical agencies of the city of New York. He reached a class that few can. He thoroughly knew them, for he had been one of them. He was an unanswerable apology for the Gospel—but better than any logical discourse or profound volume. He was a miracle of grace, snatched from the very jaws of hell. He turned a vile dog into a chapel. His Water St. and Cremorne missions have been scenes of supernatural spiritual changes, showing that Christianity has not lost its power to save the abandoned and lost prodigals. He was 45 years of age.

Rev. Geo. A. Crawford, U. S. N. A. chaplain of the U. S. S. "Richmond," on the Asiatic station, after an absence of three years and ten months, has returned to this country, his ship having gone out of commission. His address for the present is Providence. R. I. Bro. Crawford will be willing to make addresses at missionary meetings, and is full of delightful reminiscences gathered in his long residence in Japanese waters.

The Co-operative Building Plan Association, 44 Beekman St., New York, issues in a neat quarto pamphlet Scopell's Building Plans for Modern, Low-cost Houses. There are some forty plans of houses, with two or three churches, with well-drawn elevations and estimates of cost. The price of working plans is given. For the builder, and to suggest a tasteful home to the fortunate young husband, who is able to build one, this cheap, well-executed, practical and attractive pamphlet will proffer a valuable service. 50 cents.

its blessings, the
souls, and
so has put
Dissent-

We have been greatly pleased with a specimen of the Centenary Medal, issued by the Board of Education of the M. B. Church, which we have been permitted to examine. It will be a permanent and significant memorial of a very interesting event. It is prepared in two forms—one a solid silver, and the other a gilt, medal. It is beautifully set in a morocco case lined with purple silk. One face of the medal presents the side portrait of the first American Methodist Bishop, the devoted, courageous, unresting, consecrated Asbury; the other the side view of the late beloved, honored and now sainted Bishop Simpson—one ministry opening, the other closing, the century. The silver medals can be had by mail, from the office of the Board, at the Book Room, for \$1; the gilt for \$2. These memorials become more valuable as they are handed down to coming generations, and will serve as connecting links between the vanishing and the approaching centuries. An unmounted medal is returned for every gift of a dollar to the Educational Fund of the Board.

The incorporation of the Wesleyan Orphanage in Boston with officers and managers, naturally directs attention to the association. The society has not only received a few donations with intimations of substantial gifts hereafter, but has received applications to take the care of orphan children. We have a fine little lad in view, the grandson of an esteemed and honored Methodist minister, for whom we should be glad to take the watch-care, to find him a suitable home, and to make provision for his education and future life and usefulness. We have not yet a home under the control of the society, but if our friends will supply us with funds, we will see that kindly and judicious watch-care in a suitable home is secured for the promising boy to whom we refer. Any donations for this purpose may be forwarded through the editor of this paper, or directly to Rev. S. Cushing treasurer of the society, addressed to the Methodist Depository, 35 Bromfield Street.

Dr. Dorchester writes to the editor:—

"I have just read Bishop Foster's new book, 'Centenary Thoughts' for the Pew and the Pulpit of Methodism"—a fitting title for a timely brochure, and have been deeply interested and much profited by it. Bishop Foster shows rare insight into the general philosophy of Methodism. Unfolding the spiritual elements of this great religious movement, it gives them a fitting prominence, and evinces on almost every page an intense desire to prove the divine power of the gospel. It is a book for a broad and catholic, but sharply and positively evangelical, wisely discriminating, and very refreshing. Both the pith and the pew, it is hoped, will read this volume, and be profited by it."

The Evangelical Alliance of Boston enjoyed a rare treat on Monday morning in listening to a lecture delivered by Prof. Fairbairn, without manuscript, in the most condensed form, without verbiage or hesitation, convincing and eloquent, upon the Christian apology required by the doubt of the hour. We hope the reporters caught it, so that it may reach and impress a wider audience. The Professor's lectures were the special element of the meeting.

The great recent event in Maine has been the overwhelming testimony of the sovereign people against the liquor traffic. This question, more than any other, has filled the thoughts and hearts of the Christian people. The ministers have preached on the subject in their pulpits, and discussed it at public meetings. The educational influence of this canvass cannot be estimated, and the moral influence of the large vote for constitutional prohibition which Maine gave, will have a saving influence throughout the nation. Many of the best women of the State were at the polls, and gave their influence and prayers for the measure.

The second parish which was organized east of Sac River, was the one including Ferry Village, the 150th anniversary of which has just been celebrated. The historical sketch given by the pastor, Rev. Mr. Harlow, was replete with interest. For saying that "three quarters of his parishioners were habitual drinkers of ardent spirits," the pastor was dismissed from his parish fifty-three years ago.

R. G. D. Lindsay, of Auburn, has arranged an excursion through the White Mountains, Sept. 29, in the interests of the new church at Auburn. The fare is very low indeed. The new church is to be dedicated Oct. 22.

The Portland ladies are arranging to give the N. E. Branch of the W. F. M. Society a warm welcome the 7th of next month. Portland is proverbial for its generous hospitality, and under the management of Mrs. J. B. Donnell, president of the Chestnut St. auxiliary, it will lose none of its reputation on this occasion.

EAST MAINE.
Caribou. — Rev. W. H. Crawford is rejoicing in labors abundant. The people hear him gladly, and give him courage and hopefulness by their sympathy and cordial support.

The camp-meeting this year was somewhat interrupted on account of a cold rain-storm, closing on Wednesday afternoon, but sinners were saved and sinners quickened. Excellent sermons were preached by Revs. Palmer, Gardner, Irving, and Wentworth, also E. R. Thorndike and J. O. Knowles, D. D., of the N. E. Conference, who rendered most efficient service during the meeting. On Sunday a large crowd was upon the grounds, but excellent order prevailed. Tuesday was devoted to the interests of the temperance cause. The camp-meeting week from Bro. Hugh Montgomery. He lectured to a large audience of citizens and soldiers in the Methodist Church on Thursday evening, and early Friday morning he was brought to justice and fined. One young man was fined eighty dollars and costs for offering to sell liquor out of his pocket to a soldier. The Woman's Christian Temperance Union and Bro. Montgomery deserve great credit.

At the election for trustees held in the Methodist Church, Sept. 1, the vacancies were all filled by re-electing members of last year. The trustees of this church are at work now on twelve horse-sheds in the rear of the church. They are also preparing to curb and concrete in front of the church, and make some other necessary repairs. These brethren devise liberal things, and the people sustain them gladly. Six persons—three husbands and their wives—united with this church on probation the last Lord's day. The pastor addressed them briefly on the importance of private and family prayer, religious instruction and religious reading for their children.

Monticello. — Measures are being taken to remove the church from its present location two miles north of the village to the church and parsonage lot in the village.

Littleton. — Revival interest prevails. Six persons asked for prayers Sunday evening, Sept. 14.

Houlton. — Important repairs and improvements have been made on parsonage buildings, and "the end is not yet." Pastor Wentworth has been eloquent in urging the people far and near to "add to their knowledge temperance," and to "vote as they pray."

Vanceboro. — Bro. J. W. Price has succeeded in planting the Gospel and

Methodism in this "border-land." A building has been erected which serves for a parsonage and chapel, but a church edifice is very much needed, also funds to complete the parsonage. The indefatigable pastor has already instituted measures to this end, but only a little handful of Christian workers are here, and their resources are not abundant. The place is rapidly growing and is destined to be an important appointment. Let all who wish to aid a good cause send a liberal subscription to Rev. J. W. Price, Vanceboro, Me.

Porterfield. — Religious interest is increasing on this charge. The pastor, Rev. R. P. Gardner, is building up the church and Methodism in this northeast country. At preaching service Sunday evenings the church is filled to overflowing. A goodly number of the attendants are young men.

Bucksport. — The fall term of East Maine Conference Seminary opens with an unusually large number of students. All the old teachers have returned for another year.

Plymouth. — The corner-stone of the new Memorial Church will be laid Saturday, Oct. 4, at 10 o'clock. Participants will be given next week.

Lawrence. — The *Daily American* says: "Miss Clara Chapman is receiving most marked and cordial welcome. Garden St. Church was thronged to overflowing, both morning and evening, on Sunday and evening. The pulpit was very handsomely adorned with flowers, including a large, elaborate cross prepared by the gardener at the greenhouse of the cemetery. All the regular meetings are interesting, and the attendance at the four classes is much beyond what is customary in most churches in these days.

NEW HAMPSHIRE.

One of the stirring men in the church and community is Mr. F. S. Pearson, of Methuen. He is a very popular Sunday school teacher, always having a large class of young people about him. He generally has something on hand for the good of the church. His last work was the purchase of a chapel organ for the vestry, the price of which was \$120. Assisted by his class, the money has been raised, and the organ presented to the Sunday-school. At the last meeting of the Sunday-school board, a vote of thanks was extended to Bro. Pearson and his class.

Rev. A. R. Lunt finds a pleasant home among a good people at North Charlestown. They have recently begun services in Union Hall, where they will remain until the improvements on their church are completed, which will probably take several months. Several hundred dollars have been subscribed, and when finished it is expected the hall will compare favorably with any church in that part of the State. Most of the work will be on the interior, the outside having been put in good condition recently. During the pastorate of Bro. Bryant some good work was done on the parsonage property, so that they have one of the most convenient barns to be found. Bro. Lunt finds plenty of work. Every alternate Sabbath he preaches at the county almshouse, and at West Unity every Sabbath afternoon.

Bro. James Perry, one of the members of our church in North Charlestown, is one of the successful cattle raisers of that section. He took several yokes to the New England Fair at Manchester, and received the first and second premiums, amounting to about fifty dollars.

Good reports come of the dining hall at the Heding camp-meeting. Bro. Spaulding did his best to afford satisfaction by giving good boarding. We are glad for the reputation of the place that he succeeded so well in his effort. He is the man to have charge of it for the next ten years.

The St. James' Nursery Home, of which mention was made a few weeks since, has now become a fact. Already seven children are in the Home. The exercises of the dedication took place Wednesday evening, Sept. 17. The chapel was crowded to overflowing, and among those present were many of the clergy of the city. Interesting addresses were made by Stephen W. Clarke, Rev. J. M. Avann, Rev. W. A. Loyne, John G. Lane, C. F. Gardner and others. The chapel was profusely trimmed with flowers. Appropriate music interspersed the exercises. A collection was taken, and \$18 was realized.

At Amesbury (Mass.) Mr. John San born, now 84 years of age, is supplementing his liberality to us in raising our church debt. He now offers to give us a house for a parsonage, if we secure a desirable lot and have it paid for. This will enable Amesbury to take a high place in the N. H. Conference. Eleven were received into the church last Sabbath—three by letter and eight from this pastorate.

CONNECTICUT.
Thompsonville. — Bro. John Oldham and his people worshipped last Lord's day for the first time in the chapel of their new church. Bro. O. preached with great liberty from Matt. 11: 28. It was a time of refreshing. They are planning now to dedicate the new church, Oct. 19. Bishop Malallee will preach the dedicatory sermon. They expect, by the help of the Lord, to present the church to its Great Head free from debt. This will require one more lift, but the Thompsonville brethren and sisters will do it.

Niantic. — This place had a visit encampment week from Bro. Hugh Montgomery. He lectured to a large audience of citizens and soldiers in the Methodist Church on Thursday evening, and early Friday morning he was brought to justice and fined. One young man was fined eighty dollars and costs for offering to sell liquor out of his pocket to a soldier. The Woman's Christian Temperance Union and Bro. Montgomery deserve great credit.

At the election for trustees held in the Methodist Church, Sept. 1, the vacancies were all filled by re-electing members of last year. The trustees of this church are at work now on twelve horse-sheds in the rear of the church. They are also preparing to curb and concrete in front of the church, and make some other necessary repairs. These brethren devise liberal things, and the people sustain them gladly. Six persons—three husbands and their wives—united with this church on probation the last Lord's day.

Monticello. — Measures are being taken to remove the church from its present location two miles north of the village to the church and parsonage lot in the village.

Littleton. — Revival interest prevails. Six persons asked for prayers Sunday evening, Sept. 14.

Houlton. — Important repairs and improvements have been made on parsonage buildings, and "the end is not yet." Pastor Wentworth has been eloquent in urging the people far and near to "add to their knowledge temperance," and to "vote as they pray."

Vanceboro. — Bro. J. W. Price has succeeded in planting the Gospel and

Methodism in this "border-land." A building has been erected which serves for a parsonage and chapel, but a church edifice is very much needed, also funds to complete the parsonage. The indefatigable pastor has already instituted measures to this end, but only a little handful of Christian workers are here, and their resources are not abundant. The place is rapidly growing and is destined to be an important appointment.

Let all who wish to aid a good cause send a liberal subscription to Rev. J. W. Price, Vanceboro, Me.

East Thompson. — Early in the year a Young People's Literary Society was formed, for which there is abundant talent. Children's Day was appropriately observed, with good results, both as regards impressions and collections. The Ladies' Aid Society is very efficient, as results, socially and financially, already show. A series of grove-meetings have been held by the pastor near the East Thompson station, in which participants will be given in full this year.

Whitinsville. — Sunday, Sept. 14, thirty were received into full connection—part of the fruits of the revival last winter. Ten or twelve more are expected to join at the next communion. Two were received on trial. Bro. Bragg, pastor last year, assisted Bro. Mudge in the services, and there was a very large attendance morning, afternoon and evening. The pulpit was very handsomely adorned with flowers, including a large, elaborate cross prepared by the gardener at the greenhouse of the cemetery. All the regular meetings are interesting, and the attendance at the four classes is much beyond what is customary in most churches in these days.

Bucksport. — The fall term of East Maine Conference Seminary opens with an unusually large number of students. All the old teachers have returned for another year.

Plymouth. — The corner-stone of the

new Memorial Church will be laid Saturday, Oct. 4, at 10 o'clock. Participants will be given next week.

NEW HAMPSHIRE.

One of the stirring men in the church and community is Mr. F. S. Pearson, of Methuen. He is a very popular Sunday school teacher, always having a large class of young people about him. He generally has something on hand for the good of the church. His last work was the purchase of a chapel organ for the vestry, the price of which was \$120. Assisted by his class, the money has been raised, and the organ presented to the Sunday-school. At the last meeting of the Sunday-school board, a vote of thanks was extended to Bro. Pearson and his class.

NEW HAMPSHIRE.

One of the stirring men in the church and community is Mr. F. S. Pearson, of Methuen. He is a very popular Sunday school teacher, always having a large class of young people about him. He generally has something on hand for the good of the church. His last work was the purchase of a chapel organ for the vestry, the price of which was \$120. Assisted by his class, the money has been raised, and the organ presented to the Sunday-school. At the last meeting of the Sunday-school board, a vote of thanks was extended to Bro. Pearson and his class.

NEW HAMPSHIRE.

One of the stirring men in the church and community is Mr. F. S. Pearson, of Methuen. He is a very popular Sunday school teacher, always having a large class of young people about him. He generally has something on hand for the good of the church. His last work was the purchase of a chapel organ for the vestry, the price of which was \$120. Assisted by his class, the money has been raised, and the organ presented to the Sunday-school. At the last meeting of the Sunday-school board, a vote of thanks was extended to Bro. Pearson and his class.

NEW HAMPSHIRE.

One of the stirring men in the church and community is Mr. F. S. Pearson, of Methuen. He is a very popular Sunday school teacher, always having a large class of young people about him. He generally has something on hand for the good of the church. His last work was the purchase of a chapel organ for the vestry, the price of which was \$120. Assisted by his class, the money has been raised, and the organ presented to the Sunday-school. At the last meeting of the Sunday-school board, a vote of thanks was extended to Bro. Pearson and his class.

NEW HAMPSHIRE.

One of the stirring men in the church and community is Mr. F. S. Pearson, of Methuen. He is a very popular Sunday school teacher, always having a large class of young people about him. He generally has something on hand for the good of the church. His last work was the purchase of a chapel organ for the vestry, the price of which was \$120. Assisted by his class, the money has been raised, and the organ presented to the Sunday-school. At the last meeting of the Sunday-school board, a vote of thanks was extended to Bro. Pearson and his class.

NEW HAMPSHIRE.

One of the stirring men in the church and community is Mr. F. S. Pearson, of Methuen. He is a very popular Sunday school teacher, always having a large class of young people about him. He generally has something on hand for the good of the church. His last work was the purchase of a chapel organ for the vestry, the price of which was \$120. Assisted by his class, the money has been raised, and the organ presented to the Sunday-school. At the last meeting of the Sunday-school board, a vote of thanks was extended to Bro. Pearson and his class.

NEW HAMPSHIRE.

One of the stirring men in the church and community is Mr. F. S. Pearson, of Methuen. He is a very popular Sunday school teacher, always having a large class of young people about him. He generally has something on hand for the good of the church. His last work was the purchase of a chapel organ for the vestry, the price of which was \$120. Assisted by his class, the money has been raised, and the organ presented to the Sunday-school. At the last meeting of the Sunday-school board, a vote of thanks was extended to Bro. Pearson and his class.

NEW HAMPSHIRE.

One of the stirring men in the church and community is Mr. F. S. Pearson, of Methuen. He is a very popular Sunday school teacher, always having a large class of young people about him. He generally has something on hand for the good of the church. His last work was the purchase of a chapel organ for the vestry, the price of which was \$120. Assisted by his class, the money has been raised, and the organ presented to the Sunday-school. At the last meeting of the Sunday-school board, a vote of thanks was extended to Bro. Pearson and his class.

NEW HAMPSHIRE.

One of the stirring men in the church and community is Mr. F. S. Pearson, of Methuen. He is a very popular Sunday school teacher, always having a large class of young people about him. He generally has something on hand for the good of the church. His last work was the purchase of a chapel organ for the vestry, the price of which was \$120. Assisted by his class, the money has been raised, and the organ presented to the Sunday-school. At the last meeting of the Sunday-school board, a vote of thanks was extended to Bro. Pearson and his class.

NEW HAMPSHIRE.

One of the stirring men in the church and community is Mr. F. S. Pearson, of Methuen. He is a very popular Sunday school teacher, always having a large class of young people about him. He generally has something on hand for the good of the church. His last work was the purchase of a chapel organ for the vestry, the price of which was \$120. Assisted by his class, the money has been raised, and the organ presented to the Sunday-school. At the last meeting of the Sunday-school board, a vote of thanks was extended to Bro. Pearson and his class.

NEW HAMPSHIRE.

One of the stirring men in the church and community is Mr. F. S. Pearson, of Methuen. He is a very popular Sunday school teacher, always having a large class of young people about him. He generally has something on hand for the good of the church. His last work was the purchase of a chapel organ for the vestry, the price of which was \$120. Assisted by his class, the money has been raised, and the organ presented to the Sunday-school. At the last meeting of the Sunday-school board, a vote of thanks was extended to Bro. Pearson and his class.

Dr. Doremus on Ammonia in Food.

In analysing samples of baking powder purchased by myself of a number of grocers in New York City, I find that CLEVELAND'S SURGAR BAKING POWDER contains only pure Grape Cream of Tartar, Bicarbonate of Soda and a small portion of flour, while the Royal Baking Powder contains, in addition thereto, Tartaric Acid and Ammonia. The Ammonia gas is observed not only in the Royal Baking Powder when it is heated, but even in biscuits made therewith.

My examination shows that Cleveland's Superior Baking Powder is better than the Royal Baking Powder, because: 1. It is compounded of better and more wholesome ingredients. 2. It yields a larger amount of Carbonic Acid gas and in more satisfactory manner, in consequence of which less power is required to produce light bread material.

It is horned sold as to weight. The Cleveland cans contained full net weight, while the Royal cans were short weight, New York, July 11, 1884.

R. OGDEN DOREMUS, M. D., LL. D., Prof. Chemistry and Toxicology in "Bellevue Hospital Medical College;" Prof. Chemistry and Physics in the "College of the City of New York."

Money Letters from Sept. 13 to 22.

J. M. AVANN, J. F. BETIS, H. B. CROZIER, A. CROSS, W.

The Family.

ARE WE READY TO GO?

BY M. H. VALENTINE.

Do we think of the day that will surely come, of the river we all must cross? Are we weary to-night of the pleasures of earth, do we count them all but dross? Are we safely at rest in the Saviour's fold, at rest with the "ninety and nine?"

The "Star in the East," do we see it by faith, does it over our pathway shine?

Do we watch for the lights that never grow dim, that guide to the unseen shore? Have we thought of the words of the songs we have sung, and entered the open door? Have we lightened the heart of some sorrowing one? Have we cheered some lonely hours?

Have we tried wherever our pathway has led to scatter some wayside flowers?

Have we tried to lead to the "haven of rest" some wanderer out of the fold, Who'd forgotten the "old, old story" he'd so often in boyhood been told?

For perchance some word might bring to mind all the hopes of his boyhood's years, H'd think again of the dear old home, and remember his mother's tears.

As we've journeyed along the pathway of life, have we searched among the leaves Which the reapers have left as they wandered on — have we gathered the golden sheaves?

Have we used the talents our Father hath given, have they other talents gained?

Have we carried the sunshine into some home where sorrow and sadness reigned?

The shadows are lengthening one by one, life's journey will soon be o'er,

Let us gather in some sheaves of wheat we join loved ones gone before;

And when our joys and sorrows shall end, and these hearts of ours cease to beat,

May there be some jewels found in the crowns we shall lay at the Saviour's feet!

A WOMAN'S LIFE-WORK: Labors and Experiences of Laura S. Haviland.

BY MRS. M. D. WELLCOME.

Such is the title of a very interesting volume, autobiographical and rich with thrilling incidents of slave life and escapes from bondage, derived from the writer's own eventful experience and observation, having for many years been an active worker in connection with the "underground railroad." When upward of threescore and ten years, she gave this record of her life-work to the world in an attractive volume of more than 500 pages. Its romantic incidents remind us forcibly of "Uncle Tom's Cabin," and of the familiar adage that "Truth is often stranger than fiction."

Incredible as some of them seem, they are vouch'd for as veritable truth. From the opening pages we are held by their fascination. As incidents of slave life are too full for quotation, we will refer to some of those connected with the author's childhood, as they teach lessons of special value to parents, and also to those just starting on the Christian life.

The parents of Laura Smith were Friends, and her father was for many years an approved minister in that denomination. When only five years old, she heard some remarks made by her parents over a passage of Scripture her father was reading: "And they are no more twain, but one flesh." "Yes," replied her mother, "that is a oneness that is not to be separated, a near relation between husband and wife; 'no more twain.' What God hath joined, let not man put asunder." This struck Laura's mind as something very wonderful; that her father and mother were one person was surprising. "Then they think just alike, and know all about the other, if true," she said to herself; "father and mother believe it, and they found it in the Bible, and that must be true." She resolved, however, to put it to the test, reasoning in this way: "If father and mother are one, they must know each other's thoughts and whereabouts." After her father had gone out, she asked her mother where he was. "Not far off; may be he's gone to the barn," was the reply. This little Laura sped, but quickly returned with the report, "No, he is not there." "Perhaps he has gone to David Coleman's or some of the neighbors," said her mother. This settled the matter in her mind that they were not one. Then she obtained permission to go to David Coleman's to play with his little girls, but her purpose was to test their father and mother. The result being the same, she came to the decision that one thing in the Bible was not true; husband and wife were not one. She adds that for a long time after this, whenever the Bible was referred to as authority, she would say to herself, "It may be true and it may not, because I tried one thing it said that was not true." On just as trivial a basis has many an adult skeptic rejected the truths of the Bible.

One evening she discovered that her home was just in the middle of the universe, and great was her surprise and mystification when, soon after, being at her grandfather's seven miles distant, on going into the yard to measure the location by the stars, she found that their house was just in the middle. She tried it on all sides, and went to the barn with her uncles, but could find no variation. She concluded then that she must have been mistaken at home, but on her return it was even so; they were just in the centre of creation.

When seven years of age her baby brother died, and this made her very uneasy lest she also die, and be lost; but one day overhearing her father and grandfather talking in regard to the age at which children were responsible, her father gave it as his opinion that ten years in the generality of children is the age of accountability. Grandfather agreed with this; that all children dying previous to that age were saved in heaven. This gave her great relief; she ran out to tell her brother Harvey how long they would be safe

—she for about two years, while he would be safe a good while longer, as he was two and a half years younger. "Oh, yes," said he, "and Ira will be safe a great many years if he should die as Josie did, 'cause he's little." This idea was so impressed on her young mind, that whenever she heard of the death of a child her first inquiry was for its age; if under ten, then she felt at ease; if older, it distressed her. Truly, one cannot be too careful of their words before children, for many an expression is treasured of which parents have no thought.

At a very early age her mind was deeply impressed with the cruelty and sin of slavery by reading John Woolman's history of the slave-trade and system. She saw, also, several instances of the abuse of colored people in the town where they lived — Cambria, in Western New York. One man came there with a family who opened an inn. One time while Ben was asleep on the kitchen floor, some rude boys put a quantity of powder into the back of his pants, and after placing a slow match to it left the room, but watched through a window the effects of their wicked mischief. They saw their victim blown up, it was said, nearly to the ceiling. His body was so badly burned that he was never able to sit or stand after this, but walked with a cane, and when too weary to stand was compelled to lie down. He became dependent on charity, yet little notice was taken of this dastardly act. Why should there be? He was "only a nigger!"

The account of her religious experience is very interesting. It was at a Methodist prayer-meeting when in her thirteenth year that she was deeply convicted by hearing the testimony of a girl but little older than herself. It led her to cry to God for pardon; but not opening her mind to any one, and her parents opposing her going to the Methodist meetings, she had no help from others, and it was not until eighteen that she found peace by believing. She did not tell her parents of her joy, and their opposition to her going to a Methodist meeting still continued. One day when she had begged permission to go half a mile to hear preaching, her father said in reply, "Laura, I want thee never to ask me to go to a Methodist meeting again."

The duty of baptism came before her again and again, but there was no one to open her heart to in the matter. At last she prayed earnestly that the Lord would send Caleb McComber to her; he was a noted minister among the Friends and an intimate friend of her parents. Within a week he came, a hundred miles, to the surprise of her parents and her great joy. The next Sabbath he preached, and in his sermon spoke of those who had impressions of duty in regard to baptism and the Lord's Supper; and, if not headed, a loss would be sustained in the spiritual life. It led her to cry to God for pardon; but not opening her mind to any one, and her parents opposing her going to the Methodist meetings, she had no help from others, and it was not until eighteen that she found peace by believing. She did not tell her parents of her joy, and their opposition to her going to a Methodist meeting still continued. One day when she had begged permission to go half a mile to hear preaching, her father said in reply, "Laura, I want thee never to ask me to go to a Methodist meeting again."

The duty of baptism came before her again and again, but there was no one to open her heart to in the matter. At last she prayed earnestly that the Lord would send Caleb McComber to her; he was a noted minister among the Friends and an intimate friend of her parents. Within a week he came, a hundred miles, to the surprise of her parents and her great joy. The next Sabbath he preached, and in his sermon spoke of those who had impressions of duty in regard to baptism and the Lord's Supper; and, if not headed, a loss would be sustained in the spiritual life. It led her to cry to God for pardon; but not opening her mind to any one, and her parents opposing her going to the Methodist meetings, she had no help from others, and it was not until eighteen that she found peace by believing. She did not tell her parents of her joy, and their opposition to her going to a Methodist meeting still continued. One day when she had begged permission to go half a mile to hear preaching, her father said in reply, "Laura, I want thee never to ask me to go to a Methodist meeting again."

The duty of baptism came before her again and again, but there was no one to open her heart to in the matter. At last she prayed earnestly that the Lord would send Caleb McComber to her; he was a noted minister among the Friends and an intimate friend of her parents. Within a week he came, a hundred miles, to the surprise of her parents and her great joy. The next Sabbath he preached, and in his sermon spoke of those who had impressions of duty in regard to baptism and the Lord's Supper; and, if not headed, a loss would be sustained in the spiritual life. It led her to cry to God for pardon; but not opening her mind to any one, and her parents opposing her going to the Methodist meetings, she had no help from others, and it was not until eighteen that she found peace by believing. She did not tell her parents of her joy, and their opposition to her going to a Methodist meeting still continued. One day when she had begged permission to go half a mile to hear preaching, her father said in reply, "Laura, I want thee never to ask me to go to a Methodist meeting again."

The duty of baptism came before her again and again, but there was no one to open her heart to in the matter. At last she prayed earnestly that the Lord would send Caleb McComber to her; he was a noted minister among the Friends and an intimate friend of her parents. Within a week he came, a hundred miles, to the surprise of her parents and her great joy. The next Sabbath he preached, and in his sermon spoke of those who had impressions of duty in regard to baptism and the Lord's Supper; and, if not headed, a loss would be sustained in the spiritual life. It led her to cry to God for pardon; but not opening her mind to any one, and her parents opposing her going to the Methodist meetings, she had no help from others, and it was not until eighteen that she found peace by believing. She did not tell her parents of her joy, and their opposition to her going to a Methodist meeting still continued. One day when she had begged permission to go half a mile to hear preaching, her father said in reply, "Laura, I want thee never to ask me to go to a Methodist meeting again."

The duty of baptism came before her again and again, but there was no one to open her heart to in the matter. At last she prayed earnestly that the Lord would send Caleb McComber to her; he was a noted minister among the Friends and an intimate friend of her parents. Within a week he came, a hundred miles, to the surprise of her parents and her great joy. The next Sabbath he preached, and in his sermon spoke of those who had impressions of duty in regard to baptism and the Lord's Supper; and, if not headed, a loss would be sustained in the spiritual life. It led her to cry to God for pardon; but not opening her mind to any one, and her parents opposing her going to the Methodist meetings, she had no help from others, and it was not until eighteen that she found peace by believing. She did not tell her parents of her joy, and their opposition to her going to a Methodist meeting still continued. One day when she had begged permission to go half a mile to hear preaching, her father said in reply, "Laura, I want thee never to ask me to go to a Methodist meeting again."

The duty of baptism came before her again and again, but there was no one to open her heart to in the matter. At last she prayed earnestly that the Lord would send Caleb McComber to her; he was a noted minister among the Friends and an intimate friend of her parents. Within a week he came, a hundred miles, to the surprise of her parents and her great joy. The next Sabbath he preached, and in his sermon spoke of those who had impressions of duty in regard to baptism and the Lord's Supper; and, if not headed, a loss would be sustained in the spiritual life. It led her to cry to God for pardon; but not opening her mind to any one, and her parents opposing her going to the Methodist meetings, she had no help from others, and it was not until eighteen that she found peace by believing. She did not tell her parents of her joy, and their opposition to her going to a Methodist meeting still continued. One day when she had begged permission to go half a mile to hear preaching, her father said in reply, "Laura, I want thee never to ask me to go to a Methodist meeting again."

The duty of baptism came before her again and again, but there was no one to open her heart to in the matter. At last she prayed earnestly that the Lord would send Caleb McComber to her; he was a noted minister among the Friends and an intimate friend of her parents. Within a week he came, a hundred miles, to the surprise of her parents and her great joy. The next Sabbath he preached, and in his sermon spoke of those who had impressions of duty in regard to baptism and the Lord's Supper; and, if not headed, a loss would be sustained in the spiritual life. It led her to cry to God for pardon; but not opening her mind to any one, and her parents opposing her going to the Methodist meetings, she had no help from others, and it was not until eighteen that she found peace by believing. She did not tell her parents of her joy, and their opposition to her going to a Methodist meeting still continued. One day when she had begged permission to go half a mile to hear preaching, her father said in reply, "Laura, I want thee never to ask me to go to a Methodist meeting again."

The duty of baptism came before her again and again, but there was no one to open her heart to in the matter. At last she prayed earnestly that the Lord would send Caleb McComber to her; he was a noted minister among the Friends and an intimate friend of her parents. Within a week he came, a hundred miles, to the surprise of her parents and her great joy. The next Sabbath he preached, and in his sermon spoke of those who had impressions of duty in regard to baptism and the Lord's Supper; and, if not headed, a loss would be sustained in the spiritual life. It led her to cry to God for pardon; but not opening her mind to any one, and her parents opposing her going to the Methodist meetings, she had no help from others, and it was not until eighteen that she found peace by believing. She did not tell her parents of her joy, and their opposition to her going to a Methodist meeting still continued. One day when she had begged permission to go half a mile to hear preaching, her father said in reply, "Laura, I want thee never to ask me to go to a Methodist meeting again."

The duty of baptism came before her again and again, but there was no one to open her heart to in the matter. At last she prayed earnestly that the Lord would send Caleb McComber to her; he was a noted minister among the Friends and an intimate friend of her parents. Within a week he came, a hundred miles, to the surprise of her parents and her great joy. The next Sabbath he preached, and in his sermon spoke of those who had impressions of duty in regard to baptism and the Lord's Supper; and, if not headed, a loss would be sustained in the spiritual life. It led her to cry to God for pardon; but not opening her mind to any one, and her parents opposing her going to the Methodist meetings, she had no help from others, and it was not until eighteen that she found peace by believing. She did not tell her parents of her joy, and their opposition to her going to a Methodist meeting still continued. One day when she had begged permission to go half a mile to hear preaching, her father said in reply, "Laura, I want thee never to ask me to go to a Methodist meeting again."

The duty of baptism came before her again and again, but there was no one to open her heart to in the matter. At last she prayed earnestly that the Lord would send Caleb McComber to her; he was a noted minister among the Friends and an intimate friend of her parents. Within a week he came, a hundred miles, to the surprise of her parents and her great joy. The next Sabbath he preached, and in his sermon spoke of those who had impressions of duty in regard to baptism and the Lord's Supper; and, if not headed, a loss would be sustained in the spiritual life. It led her to cry to God for pardon; but not opening her mind to any one, and her parents opposing her going to the Methodist meetings, she had no help from others, and it was not until eighteen that she found peace by believing. She did not tell her parents of her joy, and their opposition to her going to a Methodist meeting still continued. One day when she had begged permission to go half a mile to hear preaching, her father said in reply, "Laura, I want thee never to ask me to go to a Methodist meeting again."

The duty of baptism came before her again and again, but there was no one to open her heart to in the matter. At last she prayed earnestly that the Lord would send Caleb McComber to her; he was a noted minister among the Friends and an intimate friend of her parents. Within a week he came, a hundred miles, to the surprise of her parents and her great joy. The next Sabbath he preached, and in his sermon spoke of those who had impressions of duty in regard to baptism and the Lord's Supper; and, if not headed, a loss would be sustained in the spiritual life. It led her to cry to God for pardon; but not opening her mind to any one, and her parents opposing her going to the Methodist meetings, she had no help from others, and it was not until eighteen that she found peace by believing. She did not tell her parents of her joy, and their opposition to her going to a Methodist meeting still continued. One day when she had begged permission to go half a mile to hear preaching, her father said in reply, "Laura, I want thee never to ask me to go to a Methodist meeting again."

The duty of baptism came before her again and again, but there was no one to open her heart to in the matter. At last she prayed earnestly that the Lord would send Caleb McComber to her; he was a noted minister among the Friends and an intimate friend of her parents. Within a week he came, a hundred miles, to the surprise of her parents and her great joy. The next Sabbath he preached, and in his sermon spoke of those who had impressions of duty in regard to baptism and the Lord's Supper; and, if not headed, a loss would be sustained in the spiritual life. It led her to cry to God for pardon; but not opening her mind to any one, and her parents opposing her going to the Methodist meetings, she had no help from others, and it was not until eighteen that she found peace by believing. She did not tell her parents of her joy, and their opposition to her going to a Methodist meeting still continued. One day when she had begged permission to go half a mile to hear preaching, her father said in reply, "Laura, I want thee never to ask me to go to a Methodist meeting again."

The duty of baptism came before her again and again, but there was no one to open her heart to in the matter. At last she prayed earnestly that the Lord would send Caleb McComber to her; he was a noted minister among the Friends and an intimate friend of her parents. Within a week he came, a hundred miles, to the surprise of her parents and her great joy. The next Sabbath he preached, and in his sermon spoke of those who had impressions of duty in regard to baptism and the Lord's Supper; and, if not headed, a loss would be sustained in the spiritual life. It led her to cry to God for pardon; but not opening her mind to any one, and her parents opposing her going to the Methodist meetings, she had no help from others, and it was not until eighteen that she found peace by believing. She did not tell her parents of her joy, and their opposition to her going to a Methodist meeting still continued. One day when she had begged permission to go half a mile to hear preaching, her father said in reply, "Laura, I want thee never to ask me to go to a Methodist meeting again."

The duty of baptism came before her again and again, but there was no one to open her heart to in the matter. At last she prayed earnestly that the Lord would send Caleb McComber to her; he was a noted minister among the Friends and an intimate friend of her parents. Within a week he came, a hundred miles, to the surprise of her parents and her great joy. The next Sabbath he preached, and in his sermon spoke of those who had impressions of duty in regard to baptism and the Lord's Supper; and, if not headed, a loss would be sustained in the spiritual life. It led her to cry to God for pardon; but not opening her mind to any one, and her parents opposing her going to the Methodist meetings, she had no help from others, and it was not until eighteen that she found peace by believing. She did not tell her parents of her joy, and their opposition to her going to a Methodist meeting still continued. One day when she had begged permission to go half a mile to hear preaching, her father said in reply, "Laura, I want thee never to ask me to go to a Methodist meeting again."

The duty of baptism came before her again and again, but there was no one to open her heart to in the matter. At last she prayed earnestly that the Lord would send Caleb McComber to her; he was a noted minister among the Friends and an intimate friend of her parents. Within a week he came, a hundred miles, to the surprise of her parents and her great joy. The next Sabbath he preached, and in his sermon spoke of those who had impressions of duty in regard to baptism and the Lord's Supper; and, if not headed, a loss would be sustained in the spiritual life. It led her to cry to God for pardon; but not opening her mind to any one, and her parents opposing her going to the Methodist meetings, she had no help from others, and it was not until eighteen that she found peace by believing. She did not tell her parents of her joy, and their opposition to her going to a Methodist meeting still continued. One day when she had begged permission to go half a mile to hear preaching, her father said in reply, "Laura, I want thee never to ask me to go to a Methodist meeting again."

The duty of baptism came before her again and again, but there was no one to open her heart to in the matter. At last she prayed earnestly that the Lord would send Caleb McComber to her; he was a noted minister among the Friends and an intimate friend of her parents. Within a week he came, a hundred miles, to the surprise of her parents and her great joy. The next Sabbath he preached, and in his sermon spoke of those who had impressions of duty in regard to baptism and the Lord's Supper; and, if not headed, a loss would be sustained in the spiritual life. It led her to cry to God for pardon; but not opening her mind to any one, and her parents opposing her going to the Methodist meetings, she had no help from others, and it was not until eighteen that she found peace by believing. She did not tell her parents of her joy, and their opposition to her going to a Methodist meeting still continued. One day when she had begged permission to go half a mile to hear preaching, her father said in reply, "Laura, I want thee never to ask me to go to a Methodist meeting again."

The duty of baptism came before her again and again, but there was no one to open her heart to in the matter. At last she prayed earnestly that the Lord would send Caleb McComber to her; he was a noted minister among the Friends and an intimate friend of her parents. Within a week he came, a hundred miles, to the surprise of her parents and her great joy. The next Sabbath he preached, and in his sermon spoke of those who had impressions of duty in regard to baptism and the Lord's Supper; and, if not headed, a loss would be sustained in the spiritual life. It led her to cry to God for pardon; but not opening her mind to any one, and her parents opposing her going to the Methodist meetings, she had no help from others, and it was not until eighteen that she found peace by believing. She did not tell her parents of her joy, and their opposition to her going to a Methodist meeting still continued. One day when she had begged permission to go half a mile to hear preaching, her father said in reply, "Laura, I want thee never to ask me to go to a Methodist meeting again."

The duty of baptism came before her again and again, but there was no one to open her heart to in the matter. At last she prayed earnestly that the Lord would send Caleb McComber to her; he was a noted minister among the Friends and an intimate friend of her parents. Within a week he came, a hundred miles, to the surprise of her parents and her great joy. The next Sabbath he preached, and in his sermon spoke of those who had impressions of duty in regard to baptism and the Lord's Supper; and, if not headed, a loss would be sustained in the spiritual life. It led her to cry to God for pardon; but not opening her mind to any one, and her parents opposing her going to the Methodist meetings, she had no help from others, and it was not until eighteen that she found peace by believing. She did not tell her parents of her joy, and their opposition to her going to a Methodist meeting still continued. One day when she had begged permission to go half a mile to hear preaching, her father said in reply, "Laura, I want thee never to ask me to go to a Methodist meeting again."

The duty of baptism came before her again and again, but there was no one to open her heart to in the matter. At last she prayed earnestly that the Lord would send Caleb McComber to her; he was a noted minister among the Friends and an intimate friend of her parents. Within a week he came, a hundred miles, to the surprise of her parents and her great joy. The next Sabbath he preached, and in his sermon spoke of those who had impressions of duty in regard to baptism and the Lord's Supper; and, if not headed, a loss would be sustained in the spiritual life. It led her to cry to God for pardon; but not opening her mind to any one, and her parents opposing her going to the Methodist meetings, she had no help from others, and it was not until eighteen that she found peace by believing. She did not tell her parents of her joy, and their opposition to her going to a Methodist meeting still continued. One day when

[Continued from page 2.]
 alike to the invalid and the person of leisure. "Disinfectants and Their Use" we regard as a reasonable article. "The Cost of Sickness" is so well known that we think all ought to try and learn the more excellent way of not easily getting sick. "Talks About Health" may be very entertaining. "Internal Use of Water" has awakened an interest, and will cause us to eagerly look forward to a continuance of the subject. "Editorial Notes" treat of cholera, finance, speculation, dangerous occupation, and other things. "Medical Questions" are answered. "Friends" are heard from, and we are told "What Women are Doing." The Health Miscellany is very entertaining and instructive. "Home Chronicle," "Minor Paragraphs," and the "Higher Life" close this excellent number.

The regular visits of *Harper's Bazaar* and *Harper's Weekly* would be sadly missed from the reading-tables where they have been and still are constant visitors. The general information they convey by pen and pencil makes them home journals of the highest class. Fashion, literature, personal notes of prominent and popular individuals, public events and incidents, and the general history of the day, are presented in attractive and instructive shape, and a file preserved becomes a current encyclopedias of ever-increasing worth.

The September number of *Our Little Ones* is a very bright and pleasing one. There are pictures of boys and girls having a good time by the greatest restless sea and glimpse of great scenes it contains, and "Twistedown" is another. "A Ride on the Elevated Road" tells of a very pleasant time a little boy had in New York. "How the Pigs were Raised," will not prove uninteresting, and "Twenty Poultries" may teach a good lesson. The closing song is "The Rabbit and the Porcupine," and the music is by T. Crampton. Thus beginning with "sea-songs" we are brought safely through this really charming magazine to a song of animals, whose home is in the country.

A WORD WITH CHRISTIAN VOTERS.

BY REV. H. W. CONANT.

"A weapon that comes down as still As snowflakes fall upon the sod; But excutes a freeman's will; As lightning does the will of God; And from its force, nor door nor locks Can shield you 'tis the ballot-box."

These emphatic lines from the pen of the world-renowned John Pierpont were never more worthy of prayerful consideration than at the present hour. A giant wrong that has defied the civilizations of the world and blighted the hopes of untold millions of the race in all ages exists among us to-day. It has run riot in our communities in former times under the deceptive guise of a friend with the sanction of all professions, under the special approval and the necessary attendant of the medical fraternity. Priest and people bowed at the shrine of Bacchus, and the whole nation seemed on the verge of drunkenness. At this juncture God raised up a standard against it. Out from the church of God came voices that have been reverberating over mountains, through the valleys, in workshops and homes as they have been re-echoed by the pulpit and the Christian press.

War and foreign immigration aided this evil at a moment when, under a new form, its deceptive power "like a flood" came upon us in the name of temperance drink—lager beer. This last development of the evil has been made manifest; and now, up from the new sorrows that it has brought, out from the crushed hearts of families in vain, out of the graves of our unmoored dead, out of communities lying under the iron heel of the combined power of the liquor traffic, comes a cry like a ground swell in the ocean—a wall of woe, a cry of indignation, a demand for relief—and in its combination of sadness, rage and hope, it points to the ballot-box as the objective point beyond which our Appomattox is possible.

The traffic in intoxicating drinks must be outlawed. It must be made impossible for any man, either foreigner or native, to be a legalized tempter of his fellow-men. The traffic in these destructive beverages must be prohibited. That prohibition must be enforced by all the power of the State. The violation of that law must be as faithfully punished as that of any other statute.

And to accomplish this, prohibition must become a fixed fact—the settled policy of the State. Then, not till then, can we build up that strong and permanent sentiment which is essential to the preservation of our homes. State and national prohibition was necessary for the destruction of slavery. Chattel slavery is not possible in the United States to-day. May God speed the day when the traffic in intoxicating drinks shall sustain the same relation to our several constitutions!

To the Christian voter this is largely committed. Loyalty to right is grounded in loyalty to Christ. Satan will not cast out Satan. If this "work of the devil" is destroyed, the Christian voter must be loyal to principle. "Whatever ye do, do all to the glory of God." Vote for a prohibitory, constitutional amendment, and give moral suasion a chance!

NEWELL S. SPAULDING.

Rev. Newell S. Spaulding has exchanged the mortal life for the life eternal. He died in Ocean Grove, in his 85th year. He was the last but one living of the thirty-seven who joined the New England Conference in 1822. The first Methodist Conference in America was held in Philadelphia in June, 1773. There were ten preachers, stationed in New York, Philadelphia, New Jersey and Baltimore. There were 1,160 members. The first Conference in New England was held in Connecticut, July 23, 1791; the second in Lynn, Aug. 1, 1792. There were then 260 preachers and 65,980 members in New England; in Litchfield, or Litchfield circuit, 1,185; Fairfield circuit, 429; Middletown circuit, 220; Hartford, 124. These four circuits and

all the territory west of the Connecticut river were in the New York Conference. In the New England Conference there were members in Lynn, 118; Boston, 15; Needham circuit, 34. There were thirteen preachers stationed in New England that year. There was but one Conference in New England until 1824, when the Maine Conference was set off.

In 1821 there were 130 preachers and 22,971 members in New England. That year there was so great a scarcity of preachers, that the Conference appointed a day of fasting and prayer that the Lord would send forth more laborers into the vineyard. In answer to the prayers of the church, the large class of 1822 (thirty-seven) entered the itinerant work. Some of these were remarkable men. Melville B. Cox was the first missionary to Africa. His dying words were: "Let a thousand fall before Africa is given up." John Newland Maitt was one of the most eloquent and successful preachers in America. Thousands were converted under his preaching. All but one of these have exchanged the cross for the crown. One of the first to cross the narrow stream was Melville B. Cox. In 1880 all but six had passed over. In the last four years Abraham D. Merrill, Aaron D. Sargent, John W. Case and Samuel Kelley have gone to their reward; and now Newell S. Spaulding has joined the number on the other side.

J. E. RISLEY.
Arlington, Providence, R. I.

JOSEPH MATTHEWS.

There has recently died, and has just been buried, in the town of Millbury, Mass., a man whose history has, in some particulars, been quite remarkable, and as such is deserving of more than a passing mention. Joseph Matthews was a French Canadian, a shoemaker by trade, and possessed unusual strength of mind. He was in his earlier days an active and influential Catholic; indeed, it has been intimated that, at one time, he even cherished predilections for the priesthood. His Catholicism, however, did not prevent his falling into gross dissipation, and finally becoming the helpless victim of his appetite. He abused his family, squandered his substance, and was a terror to the children on the street; the latter, as they listened to his incoherent ravings and shrieks at times, exclaiming, with affright, "Here comes crazy Joe Matthews!"

While in a miserable debauch he was flung into Worcester jail for safe keeping, where he was allowed to remain several weeks. Strange to say, while thus in the very depths of helplessness and degradation, through some opportune and most blessed ministry, he was converted; this ignorant, benighted Roman Catholic groping his way into the light and liberty of the Gospel. From this prison this poor creature came forth a new man—a changed man throughout, gloriously free in Christ, crowned victor over his appetite—and so remained as long as he lived. He renounced Catholicism, and became a positive, resolute, happy Protestant, though without having ever united with any particular church.

So long as his health allowed, his testimony was often heard in religious and temperance meetings. He was very pronounced and ardent in his affirmations of Gospel and total abstinence principles, invariably closing with the declaration that he "was determined to consume on to the end." And so he has. And he has closed his course with joy.

His last illness was long and painful—lingering consumption; but his faith in God, and in Jesus Christ as his personal Saviour, was clear and unshaking. He died in Boston, Aug. 1, 1884, at his home in the city.

He was terribly persecuted and beset by his late co-religionists—their purpose of him continuing relentless to the last. He rejoiced in tribulation. He has been heard to say that he had visited and looked on those prison walls in Worcester, and stood and praised God that over he had been cast into that place of confinement, since it was there God found and saved him.

He was terribly persecuted and beset by his late co-religionists—their purpose of him continuing relentless to the last. During his last days, it is said, he was visited by Sisters of Mercy from Worcester, also by a local French priest, who, taking advantage of the weakness of the mind, endeavored to persuade him to return to the bosom of the mother church—the church of his ancestors and of his own childhood and youth, and so die with the odor of sanctity upon him. These efforts were all in vain. He knew whom he believed, and did not propose to be cajoled out of his confidence at the last moment. It is said that not only could not even the appearance of submission be thus extorted from the dying man, but that he gave these representatives of Rome, in no unequivocal terms, to understand that he stood in no need of any of their services whatever. Surely, when it is considered that, at the time, no sympathizing Protestant stood near, or loved ones, save his interesting, stricken children—his wife being dead for many years; that he was surrounded only by determined, not to say bitter, Roman Catholic relatives, this faithfulness to his convictions and devotion to his principles, on the part of the departed, will be seen, we feel sure, to have been heroic in the highest degree.

A. M. THAYER.

LEBANON SPRINGS.

The camp-meeting at Lebanon Springs, which closed Aug. 30, proved a season of blessing to the churches represented there. The preachers evidently sought to benefit the people more than to give their most elaborate productions. No great display of pulpit eloquence was seen, but earnest, thoughtful presentation of the truth in such a way as to convince the unsaved of their need of pardon, and the careless professor of the dishonor to the Master's name in their inconstant lives.

The meetings in the tents were characterized by deep, earnest work. The solemnity of these seasons was very great, and many felt they were looking into eternity, and under great burdens of guilt they found their way to the front, seeking forgiveness or purity of heart. Some of these scenes will never be forgotten by souls so gloriously saved and cleansed.

One feature seemed very close to the

departed, however, were finally accorded to, and a Protestant minister attended the funeral. His poor body is now at rest by the side of that of his wife in yonder cemetery, awaiting a glorious resurrection, while his redeemed spirit has passed, doubtless, into the presence of his Saviour on high.

Considering all the circumstances involved in this case, it must be admitted, we think, that the conversion and religious career of the late Bro. Joseph Matthews must be regarded as among the most remarkable on record. The writer has made this note of the same, not to cast any reflections on Romanism, much less to extol Bro. Matthews, but solely to glorify the grace that sustained him—to do honor to that Gospel which in this discipline, finds a fresh illustration of its power to save even to the uttermost.

R. H. H.

CAMP-MEETINGS.

WESLEYAN GROVE, NORTHPORT, ME.

This meeting commenced under the direction of C. A. Plumer, Aug. 25, and closed with the services of Friday, the 29th. The first service was at 2 p. m. Monday—a sermon by Bro. Gahan, of Chinc. A social meeting of deep interest at 7 o'clock followed. The opening was full of promise, and hope was strong for the results. Tuesday gave promise of rain, and by the time for the public service, it was descending freely. Bro. Plumer at once arranged for preaching in two of the large society cottages, which were speedily filled. The sermons were practical and spiritual, and yet well arranged, thoughtful and timely. Wednesday A. M. found us with few outside scenes to attract, as all sought the prayer-meetings in the cottages. By 10 A. M. we had a clear sky and dry seats, and we gathered at the stand for preaching. The day had been fixed for the centennial services. It was finally arranged that L. L. Haskom should speak at 10 A. M., and Dr. Upham, of Drew, at 2 p. m. Bro. Haskom gave an interesting sermon, embodying impressive facts and statistics. We accompanied him as he most deliberately and with evident satisfaction "walked about Zion" of Methodism. Dr. Upham confined himself chiefly to the doctrines and organization of the church. His text was 1 Thess. 1: 5. He assumed that the Gospel of Methodism had also come in the Holy Ghost—a meet representative of apostolic preaching. He took his audience through the infancy and childhood to the maturity of the church, showing that the doctrines preached had matured and strengthened her until she had reached the stand for preaching. The day had been fixed for the centennial services. It was finally arranged that L. L. Haskom should speak at 10 A. M., and Dr. Upham, of Drew, at 2 p. m. Bro. Haskom gave an interesting sermon, embodying impressive facts and statistics. We accompanied him as he most deliberately and with evident satisfaction "walked about Zion" of Methodism. Dr. Upham confined himself chiefly to the doctrines and organization of the church. His text was 1 Thess. 1: 5. He assumed that the Gospel of Methodism had also come in the Holy Ghost—a meet representative of apostolic preaching. He took his audience through the infancy and childhood to the maturity of the church, showing that the doctrines preached had matured and strengthened her until she had reached the stand for preaching. The day had been fixed for the centennial services. It was finally arranged that L. L. Haskom should speak at 10 A. M., and Dr. Upham, of Drew, at 2 p. m. Bro. Haskom gave an interesting sermon, embodying impressive facts and statistics. We accompanied him as he most deliberately and with evident satisfaction "walked about Zion" of Methodism. Dr. Upham confined himself chiefly to the doctrines and organization of the church. His text was 1 Thess. 1: 5. He assumed that the Gospel of Methodism had also come in the Holy Ghost—a meet representative of apostolic preaching. He took his audience through the infancy and childhood to the maturity of the church, showing that the doctrines preached had matured and strengthened her until she had reached the stand for preaching. The day had been fixed for the centennial services. It was finally arranged that L. L. Haskom should speak at 10 A. M., and Dr. Upham, of Drew, at 2 p. m. Bro. Haskom gave an interesting sermon, embodying impressive facts and statistics. We accompanied him as he most deliberately and with evident satisfaction "walked about Zion" of Methodism. Dr. Upham confined himself chiefly to the doctrines and organization of the church. His text was 1 Thess. 1: 5. He assumed that the Gospel of Methodism had also come in the Holy Ghost—a meet representative of apostolic preaching. He took his audience through the infancy and childhood to the maturity of the church, showing that the doctrines preached had matured and strengthened her until she had reached the stand for preaching. The day had been fixed for the centennial services. It was finally arranged that L. L. Haskom should speak at 10 A. M., and Dr. Upham, of Drew, at 2 p. m. Bro. Haskom gave an interesting sermon, embodying impressive facts and statistics. We accompanied him as he most deliberately and with evident satisfaction "walked about Zion" of Methodism. Dr. Upham confined himself chiefly to the doctrines and organization of the church. His text was 1 Thess. 1: 5. He assumed that the Gospel of Methodism had also come in the Holy Ghost—a meet representative of apostolic preaching. He took his audience through the infancy and childhood to the maturity of the church, showing that the doctrines preached had matured and strengthened her until she had reached the stand for preaching. The day had been fixed for the centennial services. It was finally arranged that L. L. Haskom should speak at 10 A. M., and Dr. Upham, of Drew, at 2 p. m. Bro. Haskom gave an interesting sermon, embodying impressive facts and statistics. We accompanied him as he most deliberately and with evident satisfaction "walked about Zion" of Methodism. Dr. Upham confined himself chiefly to the doctrines and organization of the church. His text was 1 Thess. 1: 5. He assumed that the Gospel of Methodism had also come in the Holy Ghost—a meet representative of apostolic preaching. He took his audience through the infancy and childhood to the maturity of the church, showing that the doctrines preached had matured and strengthened her until she had reached the stand for preaching. The day had been fixed for the centennial services. It was finally arranged that L. L. Haskom should speak at 10 A. M., and Dr. Upham, of Drew, at 2 p. m. Bro. Haskom gave an interesting sermon, embodying impressive facts and statistics. We accompanied him as he most deliberately and with evident satisfaction "walked about Zion" of Methodism. Dr. Upham confined himself chiefly to the doctrines and organization of the church. His text was 1 Thess. 1: 5. He assumed that the Gospel of Methodism had also come in the Holy Ghost—a meet representative of apostolic preaching. He took his audience through the infancy and childhood to the maturity of the church, showing that the doctrines preached had matured and strengthened her until she had reached the stand for preaching. The day had been fixed for the centennial services. It was finally arranged that L. L. Haskom should speak at 10 A. M., and Dr. Upham, of Drew, at 2 p. m. Bro. Haskom gave an interesting sermon, embodying impressive facts and statistics. We accompanied him as he most deliberately and with evident satisfaction "walked about Zion" of Methodism. Dr. Upham confined himself chiefly to the doctrines and organization of the church. His text was 1 Thess. 1: 5. He assumed that the Gospel of Methodism had also come in the Holy Ghost—a meet representative of apostolic preaching. He took his audience through the infancy and childhood to the maturity of the church, showing that the doctrines preached had matured and strengthened her until she had reached the stand for preaching. The day had been fixed for the centennial services. It was finally arranged that L. L. Haskom should speak at 10 A. M., and Dr. Upham, of Drew, at 2 p. m. Bro. Haskom gave an interesting sermon, embodying impressive facts and statistics. We accompanied him as he most deliberately and with evident satisfaction "walked about Zion" of Methodism. Dr. Upham confined himself chiefly to the doctrines and organization of the church. His text was 1 Thess. 1: 5. He assumed that the Gospel of Methodism had also come in the Holy Ghost—a meet representative of apostolic preaching. He took his audience through the infancy and childhood to the maturity of the church, showing that the doctrines preached had matured and strengthened her until she had reached the stand for preaching. The day had been fixed for the centennial services. It was finally arranged that L. L. Haskom should speak at 10 A. M., and Dr. Upham, of Drew, at 2 p. m. Bro. Haskom gave an interesting sermon, embodying impressive facts and statistics. We accompanied him as he most deliberately and with evident satisfaction "walked about Zion" of Methodism. Dr. Upham confined himself chiefly to the doctrines and organization of the church. His text was 1 Thess. 1: 5. He assumed that the Gospel of Methodism had also come in the Holy Ghost—a meet representative of apostolic preaching. He took his audience through the infancy and childhood to the maturity of the church, showing that the doctrines preached had matured and strengthened her until she had reached the stand for preaching. The day had been fixed for the centennial services. It was finally arranged that L. L. Haskom should speak at 10 A. M., and Dr. Upham, of Drew, at 2 p. m. Bro. Haskom gave an interesting sermon, embodying impressive facts and statistics. We accompanied him as he most deliberately and with evident satisfaction "walked about Zion" of Methodism. Dr. Upham confined himself chiefly to the doctrines and organization of the church. His text was 1 Thess. 1: 5. He assumed that the Gospel of Methodism had also come in the Holy Ghost—a meet representative of apostolic preaching. He took his audience through the infancy and childhood to the maturity of the church, showing that the doctrines preached had matured and strengthened her until she had reached the stand for preaching. The day had been fixed for the centennial services. It was finally arranged that L. L. Haskom should speak at 10 A. M., and Dr. Upham, of Drew, at 2 p. m. Bro. Haskom gave an interesting sermon, embodying impressive facts and statistics. We accompanied him as he most deliberately and with evident satisfaction "walked about Zion" of Methodism. Dr. Upham confined himself chiefly to the doctrines and organization of the church. His text was 1 Thess. 1: 5. He assumed that the Gospel of Methodism had also come in the Holy Ghost—a meet representative of apostolic preaching. He took his audience through the infancy and childhood to the maturity of the church, showing that the doctrines preached had matured and strengthened her until she had reached the stand for preaching. The day had been fixed for the centennial services. It was finally arranged that L. L. Haskom should speak at 10 A. M., and Dr. Upham, of Drew, at 2 p. m. Bro. Haskom gave an interesting sermon, embodying impressive facts and statistics. We accompanied him as he most deliberately and with evident satisfaction "walked about Zion" of Methodism. Dr. Upham confined himself chiefly to the doctrines and organization of the church. His text was 1 Thess. 1: 5. He assumed that the Gospel of Methodism had also come in the Holy Ghost—a meet representative of apostolic preaching. He took his audience through the infancy and childhood to the maturity of the church, showing that the doctrines preached had matured and strengthened her until she had reached the stand for preaching. The day had been fixed for the centennial services. It was finally arranged that L. L. Haskom should speak at 10 A. M., and Dr. Upham, of Drew, at 2 p. m. Bro. Haskom gave an interesting sermon, embodying impressive facts and statistics. We accompanied him as he most deliberately and with evident satisfaction "walked about Zion" of Methodism. Dr. Upham confined himself chiefly to the doctrines and organization of the church. His text was 1 Thess. 1: 5. He assumed that the Gospel of Methodism had also come in the Holy Ghost—a meet representative of apostolic preaching. He took his audience through the infancy and childhood to the maturity of the church, showing that the doctrines preached had matured and strengthened her until she had reached the stand for preaching. The day had been fixed for the centennial services. It was finally arranged that L. L. Haskom should speak at 10 A. M., and Dr. Upham, of Drew, at 2 p. m. Bro. Haskom gave an interesting sermon, embodying impressive facts and statistics. We accompanied him as he most deliberately and with evident satisfaction "walked about Zion" of Methodism. Dr. Upham confined himself chiefly to the doctrines and organization of the church. His text was 1 Thess. 1: 5. He assumed that the Gospel of Methodism had also come in the Holy Ghost—a meet representative of apostolic preaching. He took his audience through the infancy and childhood to the maturity of the church, showing that the doctrines preached had matured and strengthened her until she had reached the stand for preaching. The day had been fixed for the centennial services. It was finally arranged that L. L. Haskom should speak at 10 A. M., and Dr. Upham, of Drew, at 2 p. m. Bro. Haskom gave an interesting sermon, embodying impressive facts and statistics. We accompanied him as he most deliberately and with evident satisfaction "walked about Zion" of Methodism. Dr. Upham confined himself chiefly to the doctrines and organization of the church. His text was 1 Thess. 1: 5. He assumed that the Gospel of Methodism had also come in the Holy Ghost—a meet representative of apostolic preaching. He took his audience through the infancy and childhood to the maturity of the church, showing that the doctrines preached had matured and strengthened her until she had reached the stand for preaching. The day had been fixed for the centennial services. It was finally arranged that L. L. Haskom should speak at 10 A. M., and Dr. Upham, of Drew, at 2 p. m. Bro. Haskom gave an interesting sermon, embodying impressive facts and statistics. We accompanied him as he most deliberately and with evident satisfaction "walked about Zion" of Methodism. Dr. Upham confined himself chiefly to the doctrines and organization of the church. His text was 1 Thess. 1: 5. He assumed that the Gospel of Methodism had also come in the Holy Ghost—a meet representative of apostolic preaching. He took his audience through the infancy and childhood to the maturity of the church, showing that the doctrines preached had matured and strengthened her until she had reached the stand for preaching. The day had been fixed for the centennial services. It was finally arranged that L. L. Haskom should speak at 10 A. M., and Dr. Upham, of Drew, at 2 p. m. Bro. Haskom gave an interesting sermon, embodying impressive facts and statistics. We accompanied him as he most deliberately and with evident satisfaction "walked about Zion" of Methodism. Dr. Upham confined himself chiefly to the doctrines and organization of the church. His text was 1 Thess. 1: 5. He assumed that the Gospel of Methodism had also come in the Holy Ghost—a meet representative of apostolic preaching. He took his audience through the infancy and childhood to the maturity of the church, showing that the doctrines preached had matured and strengthened her until she had reached the stand for preaching. The day had been fixed for the centennial services. It was finally arranged that L. L. Haskom should speak at 10 A. M., and Dr. Upham, of Drew, at 2 p. m. Bro. Haskom gave an interesting sermon, embodying impressive facts and statistics. We accompanied him as he most deliberately and with evident satisfaction "walked about Zion" of Methodism. Dr. Upham confined himself chiefly to the doctrines and organization of the church. His text was 1 Thess. 1: 5. He assumed that the Gospel of Methodism had also come in the Holy Ghost—a meet representative of apostolic preaching. He took his audience through the infancy and childhood to the maturity of the church, showing that the doctrines preached had matured and strengthened her until she had reached the stand for preaching. The day had been fixed for the centennial services. It was finally arranged that L. L. Haskom should speak at 10 A. M., and Dr. Upham, of Drew, at 2 p. m. Bro. Haskom gave an interesting sermon, embodying impressive facts and statistics. We accompanied him as he most deliberately and with evident satisfaction "walked about Zion" of Methodism. Dr. Upham confined himself chiefly to the doctrines and organization of the church. His text was 1 Thess. 1: 5. He assumed that the Gospel of Methodism had also come in the Holy Ghost—a meet representative of apostolic preaching. He took his audience through the infancy and childhood to the maturity of the church, showing that the doctrines preached had matured and strengthened her until she had reached the stand for preaching. The day had been fixed for the centennial services.

